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THE BIBLE CHAMPION

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Volume 27 NOVEMBER, 1921 No. 11

The Arena

Present Crisis of Christianity

BY HAROLD PAUL SLOAN, D.D., BRIDGETON, NEW JERSEY

THE Christian Church is today in the midst of a conflict of which it has well been said, that it overshadows every other since the first great conflict with Gnosticism. The issue is drawn all along the line of her Gospel. In some quarters her Christology is affected, though this is not uniformly true. But it is only a matter of time when the present assault upon the doctrines of salvation will spread also to the doctrine of our Lord's person. There is no possible middle ground between Historic Christianity and Unitarianism.

The doctrines at present affected are Depravity, the Atonement, Justification, Regeneration, and the Revelation. These are all cast away. In place of God's supernatural Revelation coming to its climax in Christ through His apostles, we have man's progressive discovery of God. In place of Depravity we have the dogma of Darwinism, in place of the Atonement we have Christ dying as a martyr, in place of Justification by Faith and Regeneration we have character constructed by psychology and finally coming to an act of self dedication to love and serve God and men. In a word, in place of "God our Saviour," we have man his own Saviour. In place of "Thine is the Kingdom, the Power and the Glory," we have man's is the Kingdom, the Power and the Glory.

This new movement, which calls itself Liberal Christianity, is really not Christianity at all. It substitutes Christ the teacher for Christ the Savior, it reduces Christianity to the ethics of love. It pretends to be a result of modern science, and to have scientific certainties behind it, but the fact is its ground is not science but a mere age current in philosophy. Darwinism is the infallible revelation of this new infidelity, and Darwinism is not science, and never was; it is nothing but a chosen belief, that far from being supported by the facts, is actually antagonized by them.

But this movement has deeply penetrated the colleges of America. We are proposing to make a study of the writings of some of our American college professors, and this study ought to make every earnest believer thoroughly conscious of how grave is the present assault upon Historic Christianity. The list of books we shall examine are all taken from the new course of study provided for young ministers in the Methodist Episcopal Church. It is an occasion for amazement that these books were selected under a strict order by the last General Conference of the Methodist Church, that no books should be chosen, except such as were in full and hearty accord with those doctrines, and that outline of faith established in the constitution of the Church. (See Methodist Discipline of 1920, Paragraph 210, Sec. 2.)

The first author whose works we shall look at is Professor Harris Franklin Rall of the Department of Theology in Garrett Biblical Institute, Evanston, Ill. Professor Rall has two books in this new course for the training of ministers, namely: "New Testament History," and "Modern Pre-Millennialism and the Christian Hope." Both of these books are expressions of the current naturalistic point of view. We will examine briefly his New Testament History first.

In the introduction of this volume Professor Rall sets forth that he writes from the modern historical point of view. To the lay reader this may not seem such an important statement, but when one stops to realize that the modern his-

torical point of view is dominated by an evolutionary and naturalistic philosophy, then the significance of this statement becomes more apparent. In this volume Professor Rall rejects the apostolic authorship of the Fourth Gospel, calls in question the virgin birth of Jesus,—that is he does not treat it as positive history,—excludes the propitiation of the cross from every statement of Christ's work, weakens down the authority of the Bible, and even of the Savior. But let us see these facts more in detail.

For Professor Rall the cross of Jesus was never a full purpose but only a possibility that he came to see rather late in the ministry. (Pages 42, 112-113.) Of course this does open violence to the New Testament record. John makes Jesus announce His cross as early as His first visit to Jerusalem, the Synoptics all make it a fully conscious purpose at least from the time of Peter's confession forward. The Greek *Dei*, meaning ordained, is constantly used about it, and in St. Luke Moses and Elias talk with Jesus about His decease which He is to accomplish at Jerusalem. In view of these things, for Professor Rall to make Jesus uncertain about His death clear to the last requires as its basis a great liberty with the New Testament record. But the propitiation has no place in the new message, and must be gotten rid of, as must also supernatural divine revelation, and so we find this book denying any prophecy of a suffering Messiah in the Old Testament. When the author sums up the work of Jesus on page 305 he has no reference to an Atoning work, but simply to a teaching work, thus: "The great creative fact from which all else sprang is the life and spirit and teaching of Jesus." Similarly he says on page 42: Jesus saw that "death might come," but he saw, too, that it was His "duty simply to do God's will, and that it was self-sacrifice that was to bring in the Kingdom."

In dealing with the virgin birth, the author admits a certain appropriateness of the conception; but as an historical fact he belittles it. He questions to what extent the accounts of the Nativity in St. Matthew and St. Luke can be harmonized, and mistakenly asserts that St. Luke alone, and he in only one clause, makes reference to the virgin birth.

We will not attempt to suggest what the author means to do with St. Matthew's definite statement that Jesus was born before Joseph became Mary's husband, but in addition to this there are other New Testament references to the virgin birth of Jesus.

The author belittles the Ascension of Christ by a statement similar to this concerning the virgin birth. He stresses, too, the divergence of the various accounts of the resurrection appearance of Jesus. Professors Orr and Edersheim have both brought these several appearances together into one consistent story, yet our author would make us think this cannot be done.

But the crowning failure of the book is its rejection of the Johannine authorship of the Fourth Gospel, and thus deprive the Church at one stroke of all those sublime discourses of Jesus, which are incomparable in all literature. John's Gospel is a product of the influence of the Christ spirit, the theology of St. Paul and certain primitive traditions. It is not the precious recollections of one of Jesus' intimates but a sort of volume of sermons.

If one inquires why the author has thus sacrificed the grandest book of the New Testament, the answer is, of course, his modern historical point of view; which means, simply, that the supernatural must be reduced to a minimum, and that room must always be made for the theory of evolution. There is nothing either in internal or in external criticism to interfere with the Johannine authorship of the Fourth Gospel. It must go for no other reason than that it makes Jesus responsible for the whole content of Christian doctrine, and embarrasses those who will have an evolution regardless of the facts. It would be embarrassing, also, to those who want to reduce Christianity to a mere ethical culture and to do away with its redemptive and regenerative emphasis. These reasons, and nothing more significant, lie behind the current rejection of the apostolic authorship of St. John.

But turning to Professor Rall's other work, "Modern Pre-Millennialism and the Christian Hope," we find this an even bolder expression of the modern rationalistic views. Perhaps as good a place as any to begin our discussion of this

second book will be at the point of the author's treatment of the apocalyptic discourses of Jesus. We should hold clearly in mind that this discourse is reported by all the Synoptists. Speaking of it Professor Rall says:

"The writer holds with those who believe we have here a later composition embodying sayings of Jesus, perhaps uttered at different times even, but amplified and modified." Page 58.

Again, on page 91, he writes: "In the three centuries preceding this time these writings [he means apocalyptic writings] had been largely produced among the Jews, and had a large influence upon the young church. The longer apocalyptic passages of the Gospels probably contain some material from these sources."

Professor Rall carries this argument further, on page 59, where he points out that these passages are out of harmony with Jesus' whole attitude. He thus largely disposes of the apocalyptic discourses of Jesus.

We now turn from them to what the author has to say concerning Jesus' own hopes, and we find that he believes Jesus shared to a degree the common expectations and that He was mistaken, thus:

"These things Jesus declared would happen within a generation. Later he declared that he himself must suffer and die, but he would return to his disciples. Such a return he apparently expected in visible form and for the purpose of completing his work." Page 57.

And again, on page 69-70. "Apparently Jesus expected in the near future some great manifestation of the power of God which would bring in the Kingdom. Connected with this was his expectation that he himself would return to consummate his work, and that his return would evidence his Messiahship to the men who had rejected him. Whether with this consummation was to come the final judgment and all the rest, that cannot be asserted positively on the basis of our sources . . . . First of all we consider the fact that Jesus' expectation was not fulfilled in the form in which he expected it. The kingdom was not consummated within the brief period that he seemed to have anticipated, nor did he return in the manner in which his disciples, and apparently he himself expected. Later passages in the New Testament indicate what a problem this was for the faith of the early Church."

Once again there is a similar position on page 71. "As we read the Gospels there is nothing to suggest that Jesus held other than the current ideas of his age in regard to the matters of history, science, and the like. Why should it have been otherwise? . . . We need not wonder, then, that in the matter of time, and even in that of manner, the outworking of events did not fulfill what was apparently the expectation of Jesus."

Here the author presents Jesus as mistaken concerning a central emphasis of His Gospel. It was central in His thought and in that of His apostles, so central that it was put into the creeds, and has been a major item of Christian belief for the Christian centuries. If Jesus could be mistaken in such a matter, what security have we for any part of His truth? This opinion surrenders all authority, and of necessity reduces the Bible to an errant volume, and Christianity to such a system of mere ethical truths as are verifiable in conscience.

Here we see the end of the liberal road. At first they distinguished between Jesus and the Apostles, holding that Jesus' truth was absolute, but that His apostles might err. Now we have even this remainder of authority surrendered. And what, we might ask, is the ground for this great surrender? Is it facts of science? No, there is not a single fact that can be alleged. The only ground of it all is the philosophy of gradual evolution, an unproved, unprovable and declining philosophy.

Turning from Jesus to the apostles, Professor Rall sets forth that they all shared their Master's mistaken ideas.

It was the heart of St. Paul's hope, and of all the early Christians. (Page 83.)

The Fourth Gospel seems largely to have lost this hope. Dr. Rall points out in detail an elaborate difference between the hope in this Gospel and the rest of the New Testament, thus: "In John the apocalyptic framework had practically disappeared."

"In contrast again, with the common apocalyptic conception (in John) this salvation is not future but present."

"Christ's return, resurrection, judgment, life and death,—all these are already present . . . the conflict with the world is likewise already won." (Page 85f.)

All this is amazing. How absurd to try and draw a contrast between Jesus' saying "I have overcome the world," and the synoptic picture of His second coming to judge the world at a future time. There is no Gospel that so intensely sets forth the evil and sin and enmity of the world as does John's.

Similarly the other contrasts. The philosophy of evolution dictates that the doctrine of crisis must be lost, and so our author must needs manufacture the evidence that it was so happening.

The Revelation has little worth for Dr. Rall. (Page 89 f.)

Professor Rall has expressed quite definitely, in this volume, his conception of Scripture. It is a weak position, far below that which has been generally held in the Church. His Bible is an errant book. It is simply a record, more or less reliable, of God's self-manifestation to men through the centuries. It is the same opinion taught by Professor Bowne. Thus the author writes:

"With the idea of verbal inspiration goes necessarily that of absolute infallibility. For spiritual and ethical conceptions of inspirations such infallibility is not involved. It does not detract from Paul's spirit of love, or his great message of God, who in Christ was reconciling the world to Himself, that the apostle supposed that Jesus would return to the earth in visible form within a few years." (Page 131.)

Professor Rall describes two methods of conceiving inspiration, the one he rejects, and the other he adopts. First, the form he rejects:

"God . . . might, himself remaining hidden, have given men information about himself, or at intervals wrought some outstanding deed in which men might see his purpose or his power. And this information and the story of these deeds he might have caused to write down for those who came later. And to all this he might have added instruction that its meaning would become clear only as it was fulfilled by the event. It is in this way as to conduct and worship, and perhaps some veileidi aicciount of theii future so written that some men have conceived God's revelation." (Page 179-180.)

The other conceivable method, the one Professor Rall adopts, is this: "He might make himself known to men directly in the experience of life. . . . Redemption itself becomes the means of revelation; men know God by the very deeds by which God comes into saving relation with them. . . . Such is the Christian conception."

It would be more accurate to say, such is the evolutionary conception. But it certainly will need to be modified very much toward the one that Professor Rall rejects before it can be called Scriptural. Is it not true that for the Bible the race is a fallen race, estranged from God? Is it not true that in the Bible great individual personalities came to have a certain knowledge of the divine will and judgments and purposes of salvation that they did write down for their fellows? And does not Jesus speaking of this line of prophets, say that none of them surpassed John the Baptist? And does He not say, too, that the least in the Kingdom of Heaven is greater than he? And did not the Old Testament look forward to a day when the knowledge of God would be general, and when the Spirit would be poured out on all men rather than a limited divine revelation to the few providential leaders?

What did Jesus mean by the promise of the Comforter if the Spirit of God had always been given to all men? What possible distinction between the Old and New dispensations can one make if Pentecost was not a new departure in the divine economy? The trouble with Dr. Rall is that he does not recognize the Biblical truth of the fall, and that the divine immanence in which he rejoices was not actual until after the reconciliation achieved by Christ. And even now it does not make us independent of the written word, and the great providential figures. The Holy Spirit leads us not into truth, but into the truth, the truth that God revealed through prophets, crowned in Christ and given us in His inerrant word.

It seems to me that the fundamental distinction between Historic Christianity and this new theological view stands clear right here. Christianity is the doctrine of a lost race, to whom God speaks at first through prophet and in great works, just as Dr. Rall says He does not. Whom God redeems to Himself in the amazing sacrifice of the cross, in which the power of sin and death is broken. And to whom God comes, beyond that great reconciliation, with the full outpouring of the Spirit.

But returning to our author, he makes the Revelation of John mistaken in its predictions. (Page 187.) He rejects predictive prophecy, also, making the great predictions of the prophets to arise simply in their human knowledge and moral and spiritual insight. He sets forth that Jesus fulfilled their ideals rather than their predicted details.

On Page 235 Dr. Rall speaks of the failing of authority, and of the need of rebuilding authority. But it is not the authority of God's revealed Word he wants to rebuild. He says: "The authority of the letter, of mere tradition . . . is

doomed . . . . A new authority must take the place of the old, the authority of truth and right." And so again on Page 228-229 he writes:

"The absolutist conception of God leads inevitably to the institutional conception of religion. Religion, too, must be something definite and fixed and perfect, or it could not have come from God. . . . Now religion as a life, and an experience, is always something growing, and therefore imperfect. Hence the real essence of this religion must be sought elsewhere than in something that is fixed and complete."

The author then continues showing some of the things that have furnished to this absolutist conception of religion its outward standards of truth. Sometimes he says, it is found

"in creeds or in some system of doctrine, sometimes in the Bible, conceived of as verbally inspired and infallible . . . but which ever it is, doctrine, or letter of Scripture or Church, it appears as a final and absolute authority to which man has merely to bow in submission."

This conception makes of God an absolute ruler, an autocrat in his final verdict against it.

It takes no great mental penetration to see that Professor Rall is intensely opposed to the great Reformation principle of the Bible as the only and sufficient rule of faith and practice. Such an outward standard would be tyrannical to him. Sinful man must be free to find in his own warped conscience, and in his own puny mind his standards both of faith and conduct. Any other condition would make of God an autocrat. Of course it is perfectly evident that we have long since left not only the truth but the very atmosphere of the Bible.

Finally Professor Rall, though he several times refers to the cross and sufferings of Christ, never speaks of them in any other light than as His extreme loyalty in His effort to serve men and to do the will of God. Christ's death was that of a soldier and hero. It, of course, manifests the eternal love and self-sacrifice of God. It was not, however, a propitiation: it was a late idea with Jesus. (See pages 57, 72, 218, 230-231.)

Once again we would point out that these opinions are remote from historic Christianity. Making of Christ only a teacher and an exemplar they do away with the necessity for holding to His deity. Professor Rall does fully hold this truth. In metaphysics he is a Trinitarian, but in soteriology he is a Unitarian. The heart of Christianity is its soteriology, its doctrine of salvation, and if this becomes Unitarian, the whole system will inevitably become Unitarian also. Unitarianism lies ahead inevitably upon the road our "Liberal Christians" are traveling.

NOTE—This is the first of a series of three articles on "Present Crisis of Christianity," by Dr. Sloan. The second article will appear in the December number.

Putting Two and Two Together

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS

Ninth paper in a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.

IT will now be necessary to recapitulate. At the beginning there was no water because of the excessive heat. There was only gas which ultimately became vapor; but in the course of time condensation became possible. Condensation meant rain, for many ages,—such rain as only the tropics now experience. The conditions allowed nothing else. The conditions also allowed no escape from constant evaporation of the rain as it fell on the heated surface of the earth. The inevitable result was a cloud cap, which enveloped the globe. No other outcome was possible with the humidity always at the saturation point. That should be clear.

The climate was excessively warm and exceedingly moist, and, as Dr. Lowell says, the sun could not have dominated it, until such a time came as would allow the sunlight to reach a large portion of its surface during the greater part of the day, or, in other words, until the vast mantle of clouds, in which it must once have been wrapped, had become partly dispersed. The sun, therefore, was not a controlling factor in the world's affairs, until the earth had become cooled to such an extent that the ocean had acquired a fairly low temperature. This would so reduce evaporation that the sun could, at last, have a fair chance to

exert its influence, a contingency which did not materialize, so far as it has been possible to determine the matter, until the Carboniferous Age.

It must not be supposed that the cloud cap was composed of pure aqueous vapor. The progressive sedimentation of the geological eras effectively disputes any such assumption. Constant accretions from without are indicated, and since erosion from land areas comparatively devoid of mountains would be inadequate, those accretions must have come in large measure from the air, or rather from the enveloping cloud cap, with which the air was entangled. Erosion and gigantic hypothetical mountains have figured too largely in this matter. They never fully met the needs of the case and have always ignored this other important phase of the problem.

Beyond a peradventure there must have been a vast mass of cosmic dust in the cloud envelope. It is hardly possible to conceive of any other condition at the start, and, as it would only gradually diminish in quantity, it must have constituted a part of the cloud cap during most of its existence. It would be especially extensive in the early days, being supported and kept in motion by the violent air currents inherent in such conditions as then prevailed. Its desent and stratification would thus be necessarily slow and much interfered with.

Even in our own age, when the worst that the wind can do is as nothing compared to what it must have been able to do in those early days, the effects produced by sand and dust storms are sometimes remarkable, although we now lack the tremendous uplift of over-heated air such as the early ages knew. That there were such air currents is self-evident from what we find today, and they had a part to play in delaying the capture of other things than moisture by the central body that was to become our planet.

Particles of earth dust, pulverized lime not yet agglutinated, crystals of various sorts, all in minute subdivision, and whatever else was capable of being floated by air seething upward, must have been parts of that cloud cap. The rain would wash portions of them, as they came within its scope, down to the earth's surface, where they must have suffered further vicissitudes. Some fell on land and some on water. Some portions remained where they fell, some were stratified, and some became once more the sport of the winds. The earth's crust was not made in a day, and these processes went on for untold ages, until all had been finally deposited and appropriated. The soil, which is capable of extremely fine subdivision, was plainly one of the last things to succumb, volcanic mud to the contrary notwithstanding; for its distribution so indicates, since it lies on top of the rocks and forms the means by which life is sustained.

Finally, be it observed, practically all of the floating moisture was ultimately appropriated also, and it is still with us. That shuts out the possibility that rain, by itself, could have caused Noah's flood.

It simply could not do it. It could only make possible present ocean levels, modified somewhat by relative glaciated areas. Moreover, no such flood, or cloud-burst, could ever carry a vessel, about the size of a modern sea-going steamer, some five hundred miles up-stream and leave it on high ground. Only tidal waves behave in that fashion.

It seems impossible, therefore, to escape the conclusion that the flood was a cataclysm. It also seems impossible to escape the conclusion that some such phenomena as those just mentioned must be postulated to account for the facts. Rock-making by sedimentation went merrily forward for many ages, and the material had to be supplied from somewhere. The natural supposition is that most of it was gradually drawn downward from the gigantic swirl above the earth's surface, which must have been a part of the world-forming process during all the early eras; for the lighter portions of the original mass would be the last to be drawn into the growing planet, and it is simply unthinkable that all the material parts of the world were concentrated at once, or at the beginning of things.

The process of concentration must of necessity have been a long-drawn-out one, and it probably did not end until long after the moon's departure on its independent career. But if that is true, some such process as that indicated above must be included as an integral part of the sedimentation that is now

known to have taken place, and much of its significance can be found in the added potency of the cloud cap in shutting out the sun and so helping on the glacial processes. Such processes would certainly begin when once the temperature was sufficiently lowered over large cloud-capped areas.

The change would mean snow. The cloud cap would prevent its melting. On a mountain this could only have meant added accumulations. In high latitudes, as well as at high altitudes, snow accumulations would become common. Partial melting and more accretions would make the mass into ice. Masses here and there would grow larger. Some of them would coalesce. The process would continue. The fields would extend and larger ones would unite. Finally, an ice cap would be formed.

In Antarctic regions something of that sort must have occurred very early. All the evidence goes to show that it did so occur. Elsewhere the process was much later and about as stated, so far as can now be determined. Snow fields, therefore, began to accumulate early in the world's history; but those in the extreme south were destroyed so soon that they are not now considered in discussions of this sort. The pear theory explains the difficulty both of the formation of Antarctic ice and of its destruction. When the moon went, the ice had to go also. Internal fires brought to the surface settled that matter.

On the basis of what has now been said, it seems clear that the ice cap had assumed a definite shape and already occupied some portion of its ultimate field by the end of the Tertiary Period. The polar seas, however, such as there were, must have remained warm, so that evaporation from that source would still be considerable, and the winds from that direction would be surcharged with moisture much of the time. Near the coast it would be deposited as rain. Further inland it would come down as snow.

Near the equator, on the other hand, when the heated portions of the atmosphere rose upward, the higher strata—flowing outward to allow the lower and cooler strata to flow inward—would carry with them the humidity of the clouds and transport it far afield, until the upper air, gradually growing colder as it progressed northward, would finally send the dampness back to earth. The precipitation would begin as rain; but, ultimately, in the colder zones, it would turn to snow.

Where the environment was of a suitable character, an ice cap, as already suggested, would ultimately result. A continent that was low-lying or unstable, or both, would not furnish such an environment even in a high altitude; for inundations or warm air currents or lack of precipitation, or all three, would prevent permanent accumulations of snow, save in isolated mountain regions, whose glaciation would not constitute a true ice cap in the technical sense. On the other hand, a fairly high and stable continent in a high latitude would naturately develop extensive snow fields as a result of the excessive precipitation, since the latter condition implies the presence of a more or less extensive and persistent cloud envelope, which would protect the snow, even though the sun did have some effect in tempering the climate during a part of the year.

That such a cloud envelope existed well into the Quaternary Period is practically certain; for elevation and stability had been given to the two glaciated continents during the preceding eras,—beginning with elevation in early Carboniferous days and ending with stability in the Tertiary Period. The sunlit belt was expanding gradually; but the snow areas on the high and stable continents were also growing both in size and depth. By the time the sunlit areas and the snow-covered areas came together, the snow must have been exceedingly deep.

Cloud and sunshine must long have been struggling for the mastery, and the struggle must have covered a broad expanse; but a prolonged contest between the sun and the snow, now compacted into ice by partial melting and pressure, was a feature of the situation made inevitable wherever the cloud envelope was dissipated. The sun, at the start, would have the advantage, and the ice barrier, at its edges where such conditions were most likely to exist, would begin to retreat. Where the clouds persisted, as they would over the higher portions, the snow would likewise persist, and it would also increase.

In time its accumulations would balance the sun's encroachments, and in individual instances would overcome them. The combined result would be alternate diminishing and increasing ice areas, such as the evidence now shows to have occurred in North America and in Europe, especially the latter. As the cloud cap probably kept on diminishing, it is not likely that the early limits of the glaciation would again be duplicated; but variations there must have been as is indicated by conditions in the world to-day.

The glaciers of the Alps began a phenomenal retreat during July, 1921, as a result of the unprcedented heat, while, on the other hand, intense cold is a common feature of perihelion summers in the Antarctic because of the prevailing mists. Both conditions were probably duplicated, and ocean currents doubtless played their part in influencing climatic conditions precisely as they do in our own day. The ocean, however, must have been much warmer than it is now and therefore more potent as an agent in the premises.

This last consideration doubtless has some bearing on the fact that the ice accumulations appear to have been much slower to develop on the Pacific coast of North America than they were to the eastward, since it may account for a much warmer climate in that region. As to the hypothesis that there were two or more distinct periods of glaciation, except in limited localities, it should be sufficiently clear that the hypothesis is unnecessary on the basis laid down, save in the Antarctic, which will be considered presently. Indeed, the law of parsimony forbids the postulation of more than one glacial epoch, unless such a postulation is demanded to account for conditions otherwise inexplicable. An effective cause both for the second ice cap and for the destruction of the first must be provided as a part of such a theory, and, for the Northern Hemisphere, these elements constitute no small barrier to the acceptance of separate ice ages in any true sense.

Changes in the glaciated areas there must certainly have been. How extensive they were would depend on local conditions. Lack of stability in limited portions might prove especially destructive; but local variations do not end an ice age, and slight alterations of altitude, such as geologists have postulated, are not sufficient, in themselves, to cover the requirements involved. Neither are the changes that have taken place, in the relation of Perihelion and Aphelion to mundane affairs, a satisfactory explanation of all the phenomena, although both these factors had an important part to play in the original outcome. Actual submergence, moreover, such as the evidence plainly demands at the end of the Ice Age, involves too many consequences to be lightly appealed to.

Consider these facts. Europe and North America were once higher than they are to-day, as geological evidence proves. But—something else had to be lower to make that possible. Geological evidence shows that the ocean was lower, relatively, if not absolutely, during the Ice Age, than it is now; and it also shows by numerous raised beaches that it was likewise higher after the Ice Age than it is at present, which conditions are exactly as they should be on the basis laid down. What do these things mean?

The facts mentioned can all be accounted for by the theory presented, as can all the other geological problems involved, and they can be accounted for rationally. No explanation can possibly be satisfactory, unless it can stand the test of being rational. That, however, is not enough. The explanation must provide a cause that is adequate or it fails of its purpose. Moreover, the entire fabric must hold together as a cosmic unit. Isolation has played too big a roll in all such matters in the past, and correlation is in order.

Guessing that there were different Ice Ages is easy. Explaining how that could be possible is a different matter. In the Antarctic that sort of thing can be done, because elongation of the pear-shaped body that produced the earth and moon made early glaciation inevitable. Geological evidence that it existed can therefore be accepted without hesitation. It is abundant enough. An archaic ice age resulted; but it ended when the moon departed at the close of the Carboniferous Age, and it is therefore omitted from any consideration, except as an incidental feature of those times. No explanation of it is attempted.

The real Ice Age was in the north. The earth was at Aphelion during the

winter, and the winters were therefore longer than they are at present. The summers were correspondingly shorter. The cold and the heat were both intense in consequence, especially the cold. High altitudes were the cause. The land was higher, to begin with, and the sea was lower. It was also vastly depleted. The cloud cap, however, was the determining factor. It enabled the long winters to do their work too effectively for the short summers to undo it. The Ice Age resulted. There is not the least likelihood that it will ever recur. Conditions will never again be right, to all appearance, because no other cloud cap now seems possible. The sun may lose its heat sufficiently to produce an ice age; but the needed evaporation will then be lacking, and the snow cannot materialize in sufficient quantities without it.

When the Ice Age was at its height, England was a part of Europe, Japan was a part of Asia, and men could go almost anywhere on foot, except, perhaps, to Australia. Our oceanic islands did not exist, although there must have been islands of some sort at that time. They were probably from five hundred to a thousand feet lower than the present ones. The Mediterranean was a marsh and a feeding ground for hippopotami. Alaska had a mild climate, and Siberia probably had the same, since it shows practically no signs of an ice period.

It may have had warm winds, like the Chinook of the Columbia River region or the Foehn of the Alps, and its precipitation was doubtless light, because it was possible for its prevailing winds to retain their moisture until they reached the Ural Mountains. How much of a cloud cap it had, is a problem; but the probabilities are that it had little most of the time.

The continents, evidently, were far larger than they are at present, including, as they did, not only the great bordering plateaus that now reach out to sea beneath the waves on their borders, but also, as already suggested, the continental islands. The oceans must certainly have been changed to correspond. The Atlantic was comparatively narrow, like an enormous river, and it was of a more uniform depth undoubtedly, just as the Pacific must have been. Both must have had deeper beds than they now have to account for the geological facts known concerning the lands; for the ice, extensive as it was, hardly seems adequate by itself for the entire change of level—cannot be adequate, in fact—though it will account for most of it.

The ice may have been still more extensive than was postulated above; for the glaciation in Asia and South America may have had an area as great as that in North America and Europe, even if Greenland is put with the former; for the Antarctic can be similarly grouped with South America. Africa can be omitted from the count. The difference in amount depends upon the element of depth. In the calculations above, the mass resulting was reckoned at one-third of that in the ice cap, giving two million cubic miles in all. It may have been three, possibly; but if it was, the effect on the sea level would not be great, less than one hundred feet, although the effect of further differences of pressure would be worth considering, since the ocean would then have lost fifty instead of thirty-three and a third per cent. more weight on its bed than the two continents had gained. If either of them sank, that is an important item, because something else had to give way upward at the same time to make the sinking possible.

Some idea of the conditions actually existing on those continents can be obtained from a consideration of Greenland as it is to-day. The summer is hot, and the sun shines incessantly; but the ice is not melted. Fog and the lack of extended land areas to radiate the heat are the cause. The fog constitutes a mild sort of cloud cap; but it is effective and defeats the sun's best efforts to destroy the ice. The ice persists and in the more northerly portions it makes a veritable ice cap on a small scale. Moreover, it is slowly depressing the land, and may some day cause a huge disturbance.

In addition to the signs of glaciation found in Patagonia and the Andes, it should be added that similar signs are also found in the mountains of South Africa, in New Zealand, and in the Australian Alps, in connection, apparently, with Pleistocene remains, so that the above reckoning is conservative. These conditions are as they should be theoretically; for, even with a warmer ocean to reinforce its efforts, the sun was largely powerless, because it was again

blanketed as it is in Greenland. Warm air currents from the sea would hinder the extension of the ice, and doubtless did so; but they also furnished continuous moisture for clouds and fog, and rain and snow, and the seas were growing cooler all the time.

They received less heat then, being at Aphelion, than they do now at Perihelion, in the summer time, while the northern seas received more. The Arctic Ocean would profit by that fact, and it was probably much warmer than it would otherwise have been, which likewise had its influence on results. Indeed, it may explain why the ice cap had its center so far to the south of the pole, and it may also account for other climatic peculiarities.

Taken all together, the depression in the ocean beds and the various glaciations, may ultimately have reduced the ocean to a level approximating a thousand feet, relatively, below the tide-water of our day, as has already been stated in a previous connection, and the weakened ocean beds with quintillions of tons of water removed from them could not forever withstand the increasing internal pressure due to the addition of so much ice in limited localities. The two continents that suffered the most were relatively at least a thousand feet higher than they are now, as the geological evidence plainly shows, and to that natural increase in weight was added the superimposed ice, averaging a mile or more in depth, as geological evidence also indicates. The apex of that ice was deeper yet, and it could not have been less than twelve thousand feet above the sea if it was not as much as seventeen or even twenty thousand. It was also in a high northern latitude.

These two facts need to be remebered, when further glaciation is lightly predicated by scientists who do not stop to think things through to the end. Glaciation is no mere accident, and, while ice may be a handy thing to postulate to explain geological phenomena, it is a hard master when its origin is demanded by a man who hails from Missouri. It must have had one, and to ask for it is certainly legitimate.

In all that has been said thus far, be it noted, the only thing that militates against the uniformitarianism of Lyell is the moon's behavior. All else can be accommodated in his system, which is admirable, provided it is not made into a fetish. There is no such thing as a natural *law*. What we call natural laws are merely nature's habits as we know them. Those habits are uniform for the most part in our experience; but they go to pieces when the radium group is reached, and deep-sea life was found to be a fact in spite of all that was said to the contrary on the basis of the laws of nature. Nature is not so uniform that she cannot dispense with uniformity on occasion. That she must have done so, the awful destruction of life in her past history, on two or three occasions, bears testimony with eloquent effectiveness.

For the Ice Age to culminate in a cataclysm was therefore no unnatural outcome of the conditions produced. It was the only possible outcome, in fact, as ought to have been recognized long ago. Geologists seem to have agreed pretty generally that the ice forced the two continents downward to a greater or less extent. A few of them attribute the tremendous volcanic activity on the Pacific coast of North America during the latter part of the Ice Age, the elevation of Thibet, and the making of the Himalayas and other late mountain ranges, to the pressure of the ice fields; but all of them stop there and fail to carry the subject through to its final stages.

What they do admit involves the crucial point, namely: *Two bodies cannot occupy the same place at the same time, and no sinking of either continent was possible, not even so much as a single foot, unless something else gave way to a corresponding degree upward to make a place into which it could subside.* The enormous outpouring of lava on the Pacific slope, the elevation of Thibet, the formation of the Himalayas and other late mountain ranges, and certain other land elevations were undoubtedly direct results of the compression produced, although some allowance must probably be made for the wrinkling that was still going on in the north as that hemisphere completed its readjustment to a spherical form. Both forces were therefore contributing factors to the cataclysm.

For long ages, as we count them, the subsidence would be gradual; but the end of that sort of thing would ultimately be reached, and frightful earthquakes would introduce a new stage of action. Subsidence would increase in rapidity. Earthquakes would increase in violence and in frequency. The second continent would respond to the shock and begin its descent. The cause, moreover, has already been recognized by geologists in the doctrine that the lowest strata supporting both continents were probably melted off as they slowly subsided. If they did, the result beggars description and surpasses the human imagination. Large bodies move slowly, says the proverb. They do, but they move with an overpowering force. Moreover, they gather momentum as they increase in speed, and they are extremely hard to stop. What would that mean for some millions of cubic miles of earth and ice? Would they stop until a point was reached at which a counteracting force had been developed sufficient for the task? Is it likely that they stopped short of a descent of from one to five thousand feet or more? They would keep going until the upheaved ocean bed had been carried so high that its downward pressure, plus the developed friction, equalled or exceeded their momentum. Then they would begin to slow up, and, after a time, a reaction would set in.

How long would this take? No one knows; but the cataclysm as a whole, up to the time when a return to a condition of stability approached, could hardly require less than a year. An awful see-saw would complete the process, as the disturbed areas tried to obtain a balance and therefore stable equilibrium. A series of earthquakes would mark this period also; but final adjustment might be long delayed, for some ages in fact, although a temporary one would come quite speedily. Ocean levels would correspond.

Supposing that the elevated portions of the ocean floor equaled those of the sinking continents, what would happen? About six million square miles of ocean would be lifted bodily anywhere from one to at least five thousand feet into the air and then left to provide for itself. If the Lisbon earthquake could produce, as it did, a tidal wave over fifty feet in height, what would this combination be able to do? Would it be inadequate as a flood producer?

The lifting would not come all at once. It would rather come in a series of shocks that increased in violence and in frequency. Wave after wave would be the result, and the elevated ocean floor would be there to estop any return to old levels. Not until most of it sank back to its present level, or approximately that, would the flood end, so that the land could be drained. Depressed areas, moreover, would experience the combined effect of their subsidence and the ocean's elevation, so that three thousand feet of subsidence is not unreasonable for some of them. The rest would vary, some going too deep to leave traces. Stable portions would extend upward until heights were reached beyond the level affected by the displaced sea. These would escape submergence and shelter survivors.

It must now be clear that an adequate cause for the destruction of the ice cap is provided by its own denouement. It destroyed itself by its own weight, which broke the back of two continents and precipitated a world-wide catastrophe. The first effect must have been a general breaking up of the ice. Some of it would be splintered. Some of it would be upheaved. Some of it would be consolidated. All of it would be affected in one way or another. The process would continue with each succeeding shock. The tidal waves would finally begin their work. Portions of the ice would be floated off. In the end all would be moved about more or less, although some of it was of too great an altitude to be lifted far from its base by the waves.

Most of the glaciation everywhere must have been destroyed as such, although vast portions of it must also have been left near their place of origin. As the flood receded, vast portions must also have been carried out to sea. Huge bergs would be stranded on the way, wherever their bases became entangled in the gorges of waterways below them; for such places would affect the direction of currents in the retreating sea, and great ice-dams would be the inevitable result. That there have been such dams geologists have long contended. An adequate cause for them is thus provided.

Many a puzzzling temporary lake can be accounted for in this way, as well as the damming up of certain river gorges now filled with glacial debris. In short, all the legitimate though puzzling freaks of the glacial ice of that period can be accounted for in a rational manner as soon as these possibilities are once accorded a definite recognition. Some geologists insist that ice did certain things where no ice would ever be likely to form. It may have done as they say, since it could undoubtedly have been left in such a way as to do the work required of it. That great quantities of it were so left must be clear.

Several other things should be mentioned. The awful commotion settled the cloud cap and ended its existence; but the rain brought down could never have made Noah's flood possible, since it is all now on the earth's surface and relative land and sea levels are more favorable to-day for the rain theory than they were then, the land being lower and the ocean higher. That theory, then, is certainly inadequate. Indeed, no other theory than the one that makes the ice age the *vera causa* of the flood will stand the test of a searching analysis. They all break down at some point, and they all ignore the fact that the entire surface of the earth is involved in the problem.

The laws of physics, as we know them, were not abrogated, and the forces employed were understandable though cosmic. Enormous quantities of heat were released from within the earth, friction produced more, the ocean was warmer than it is now and was heated still further by the volcanic action in its bed, and the combined effect on the ice was deadly. The unaided sun could not have done the work, because fog would have prevented. The sun helped to do it, because it got a chance to apply its heat. The ice was scattered, and but little, comparatively speaking, remained on the land. The rest was dissolving in the sea. Nothing short of a cataclysm could have ended the Glacial Epoch. That a cataclysm did end it the complete destruction of man and animal life over vast areas at that time plainly testifies. If any one questions the fact, it is his duty to provide an adequate explanation that is more reasonable and more natural than the one set forth. Can he do it?

It is also his duty to show wherein the reasoning or the facts adduced are at fault and what both ought to be in the premises. He will need to be careful what he does. It is a common saying that two and two make four. That depends. When one puts them together side by side they make twenty-two. The Ice Age has the appearance of being a twenty-two problem rather than a four one, and it behooves any one dealing with it to be sure that he has his figures rightly arranged.

The Preacher and His Selection of Texts

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D., BROOKLINE, MASSACHUSETTS

IN this article we add a few rules to those already given. First, it is wise for the preacher to avoid certain texts that are termed indelicate, provided others which are not open to this objection can be found. Careful discrimination is now demanded as never before, for our people are educated and are likely enough over-fastidious and sensitive. Still, it is not best needlessly to shock either their extreme sensitiveness or their morbid fastidiousness, especially since shocks of this kind coming from the pulpit work no cures or good, and it should be borne in mind, too, that though a sentence is found in the Bible, its indiscriminate introduction into the pulpit, simply because it is in the Bible cannot be justified.

Again, texts should not be selected whose chief resemblance to the subject depends upon mere sound. A preacher chose the following for a text which he thought appropriate for Ash Wednesday: "I have eaten ASHES like bread." Another minister, called to preach before a bench of English judges, announced for his text, "JUDGE not, that ye be not judged."

A preacher in one of our western pulpits having for his subject The Power of the Newspaper Press, took for his text "And he sought to see Jesus, but could not for the PRESS." A distinguished Presbyterian minister preached a Thanks-

giving sermon on Machinery from the text, "And it was said in my hearing, O WHEEL." The taste which can lead a preacher to select such texts is, to say the least, puerile in the extreme.

Another class of texts that are termed fanciful should be excluded from the pulpit. The following belong to this class: "I have put off my coat; how shall I put it on?" "The bellows are burned;" "There was no health in the pot;" "Ye are straitened in your own bowels;" "Moab is my wash-pot," and "A jewel of Gold in a swine's snout." "Such texts," says Joseph Parker, "may please the idle-minded and the vain, but will distress all who come to worship God and receive His love at the preacher's lips. Have you any sermons upon particularly striking texts? Take a friend's advice; put them into the fire."

There are still other passages that for several reasons would better be dropped from the preacher's list of appropriate texts. They are passages whose meaning is in dispute among evangelical Christians. The very fact that they are in dispute shows that their meaning or interpretation is not settled. They cannot therefore strictly conform to the law of definiteness. The preacher may examine such passages in his study as a philologist or an exegete, but it is not necessary for him to introduce them into the pulpit. They usually call for critical analysis and learned exposition, which are annoying and chilling to the mass of the people.

It is scarcely less unwise to employ frequently passages that have to be used in an accommodated sense. They are such passages as obviously contain a certain thought, but on analogical grounds are used to teach some other lesson or truth.

Thus the journeys of Israel are treated as typical of the trials of Christians; the land of Egypt is made to represent spiritual bondage; Zion is compared to the New Jerusalem, and David is made to represent Christ. The subject, "Awakened souls looking back are lost," has frequently been deduced from Gen. 19:26, "Salvation while in the Church," is a subject based upon Gen. 8:1.

An obvious and weighty objection to the use of such texts is, that the way thereby is paved for preaching sermons that have really no solid Scriptural foundation, and for the introduction into the pulpit of views that are positively unscriptural and erroneous. But we were speaking more particularly of the frequent use of such texts. The occasional use may be commended and with the best of reason. The use of Old Testament narrations to illustrate New Testament and universal spiritual truths, is not in every instance objectionable. Our Lord, and the apostles, upon various occasions, made use of textual accommodations.

Professor Phelps suggests as a reason for using occasionally this class of texts, that there are certain themes respecting which we must do one of three things: "preach without a text, or take a general text which as a text means nothing, or select an accommodated text." Still, great care should be employed in the use of accommodated texts, and their frequent use we still insist should not be allowed. Out of fourteen published sermons of Dr. Griffin, a former popular pastor of Park Street Church, Boston, there are ten which are decided cases of accommodation: this is properly regarded as an instance of excess in their use.

There are conditions, too, that vigorously forbid the use of this class of texts.

They should never be employed in support of controverted views. Such a use would betray either no good sense on the part of the preacher or a weakness in the cause advocated.

Nor should they be employed if the connection or application shows a want of fitness. "What do we Lack for the Greater Success of the Missionary Cause?" was the subject of a missionary sermon upon the text, Matt. 19:20, "What lack I yet?" "The Future Glory of the Saints" has been deduced from the text, Gen. 3:5, "Ye shall be as Gods." If the reader will consult this passage he will see that this magnificent subject has for a foundation a lie of the devil.

Many sermons upon "Decision of Character" have been based upon the text, Judges 4.20. "Thou shalt say, No." Reference to the connection in which this text occurs will show that the attending circumstances would rather justify saying, Yes.

An evangelist, wishing to emphasize the solemnity of the close of his protracted meetings, selected as his text the words of the dying Christ. "It is finished."

Pope Pius VI, for the purpose of flattering a distinguished Austrian general whose name was John, preached a sermon in honor of a victory which the general had gained, choosing for a text, John 1:6, "There was a man sent from God, and his name was John." Such a degradation of the Scriptures ought to be followed by the exclusion from the pulpit of those who are guilty.

Nor should this class of texts be employed when the original suggestions and connections lack intrinsic dignity. "The Feebleness and Strength of Christians" was the subject of one of Mr. Spurgeon's sermons upon the text Proverbs 30:26, "The conies are but a feeble folk, yet make they their houses in the rocks." The writer was privileged to hear this sermon, which was very helpful, but the feeling kept asserting itself, why select such a text, when the Bible abounds with those for more appropriate for both the subject and the sermon.

A sermon addressed to parents and Sunday-school teachers has for its text, Ex. 2:9, "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it."

A friend of the writer, a pastor of Berkley Street Church, Boston, on the Sunday before the city election which had been preceded by much bitterness between the two dominant parties, selected for his text, Joshua 24:15, "Choose ye this day whom ye will serve." The selection at first thought appears not so very bad, but on second thought it seems an impropriety at least, to drag down into a rancorous political campaign a passage having such sublime associations as does this challenge of the great Israelitish leader to the people to choose between Jehovah and the gods of the Amorites.

"Progressive Sanctification" is the subject of a sermon by Dr. Hawker upon the text Ex. 14:15, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." "The Aspirations of a Dying Saint" was the subject deduced by a certain preacher from Judges 5:28, "The mother of Sisera looked out of a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?" An Episcopal minister in New York city preaching on the Daily Press, chose for his text, Ps. 19:2, "Day unto day uttereth speech." This certainly was a distortion of an inspiring passage of Scripture.

Another rule worthy of attention is that other things being equal texts which represent the species rather than the genius of the subjecs should have the preference.

God's constant presence in the affairs of men," would therefore better be based on Matt. 10:29, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father," rather than upon Rom. 9:5, "Who is over all, God blessed forver."

Again it is regarded an excellence to secure variety in the selection of texts. Nor is this difficult if the preacher's mind is alert.

Conditions surrounding the pulpit are constantly changing, and the preacher in the selection of his texts should be governed by these varying circumstances. There are times to sow and times to reap; times of awakening, of conviction, of conversion, and of consecration; times of joy and of sorrow; times when God in a special manner is abroad among the people; and times when scepticism takes on new shapes, and is especially successful in its battles upon the Christian faith.

If these changing conditions are observed by the preacher as they should be his choice of texts will escape the common criticism that the pulpit is extremely and painfully limited in its range of texts.

"We are struck," says Vinet, "at the constant recurrence of certain texts, as if the generality of preachers considered themselves under obligations to repeat them.

S. Baring-Gould tells us that on three successive Sundays, in three different churches, he heard sermons on "Felix waiting for a more convenient season." Having mentioned this fact to a clerical friend, he forgot the circum-

stance. Five years after, the clerical friend was prevented from preaching on the same subject in another church, by discovering that Mr. Gould was in the congregation. Upon the next Saturday, in a remote part of England, Mr. Gould related this incident to a country parson, whereupon the parson replied, "I am really very sorry, but I had prepared Felix for tomorrow; and, what is more, I do not see my way clear to change the subject."

A lady who is a prominent member of a leading church in Boston, writes thus about some of the humorous features incident to the "supply" system:

"For the last two months we have had a different clergyman to supply our pulpit every Sunday, and within that time we have had Naaman, the Syrian, served up to us four times, the last two times being on consecutive Sundays. 'Fancy our feelings' when the fourth man opened his manuscript and released for us the venerable and oft-told tale, telling us, as his predecessor had done, all about the muddy Jordan, the crystal rivers of Syria, the pride of Naaman and the sweet little maid of Israel. Now, wouldn't it be a good idea for a clergyman, when about to preach in a strange church, to take with him two sermons, and by inquiry ascertain if the long-suffering congregation has had the topic of the one he prefers served up very often lately? I assure you our risibles were sorely tried when Naaman was trotted out for the fourth time."

This lack of variety and range is certainly not the fault of the Bible. It abounds in original, forceful and beautiful forms and germs of all kinds of religious truths. The great diversity of authors, the number of ages through which its composition extended, the one controlling genius everywhere pervading it, making of it one book, conspire in rendering the Bible the text-book for every variety of thought and subject that is likely to arise during any preacher's ministry.

And for the sake of variety one may almost violate some of the rules already given, that is, what are called rare texts may be selected if they fit the subject, and if their meaning is obvious, and even those which at first sight are obscure, may be selected, provided they have some special significance, or some important bearing upon the subject discussed, and, still further, provided their meaning can be made apparent without consuming a disproportional amount of the time allotted to the Sabbath services. These slight and qualified violations of some of the provisions may be allowed in one's search for variety. And in some other respects.

There is no such poverty of appropriate texts in the Bible as to justify any of the foregoing perversions of the Scriptures. Why, then, should preachers select difficult, unusual, or fanciful ones? A good text not only gives a firm foundation for the preacher to stand on, but in other respects is a help in both building and preaching a sermon. A writer on these subjects employs a very suggestive, though not particularly elegant, figure of speech, when saying that a good text is like the bell on a sheep. If the sermon strays and gets lost such a text will enable the preacher to strike the trail.

A text that manifestly contains the central truth the preacher wishes to convey to the people, is in many respects the fittest one, and if it suggests some of the natural divisions of the subject it will be especially helpful to preachers who do not deliver their sermons from notes or manuscript.

This rule should not be pressed to vigorously. For there are texts which have been much used whose entire exclusion from the pulpit would seem a misfortune. Some such texts are like the great thoroughfares of Europe, sure to afford the tourist the grandest scenery to be found.

Such texts, however, if used, ought to be clothed with fresh illustrations: the preacher should go beneath the surface, and evoke the deeper and more concealed meaning and lessons involved, so that the people will say, I have heard that text preached from many times, but never got all its deeper meaning till today.

Professor Phelps enumerates the following texts of this standard class: "Joy shall be in heaven over one sinner that repenteth;" "What shall I do to be saved?" "I pray thee, have me excused;" "Almost thou persuadest me to be a Christian;" "Go thy way for this time;" "Now is the accepted time;" and "By grace are ye saved." He then remarks: "These, and a large number of the same class, contain themes which are nowhere else so pithily expressed. They seem as if they had been fore-ordained primarily for use in the discussion of those themes in the pulpit. It would be affectation to avoid these standard texts, for no other

reason than that they are familiar to all. Every faithful preacher must employ them, though every faithful preacher of much experience before him has done the same. They are among the jewels of the pupil. Diamonds are never obsolete."

Up to this point in the treatment of our subject we have called attention to certain texts that as a rule should be dropped from the list of those regarded as available and suitable. It may have occurred to the reader that the restrictions have been such as to leave but a limited number for use. Hardly any conclusion could be further from the truth. The ports of entry that may be visited are a multitude. Nothing, not even nature herself is fuller of variety of truth and the expression of it than is the Bible.

This is the second of a series of three articles on "The Preacher and his Texts," by Dr. Townsend. The first appeared in the October number. The third will appear in the December number.

The Situation on Mission Fields

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TIME was when if anywhere on earth could be found safe and sound orthodox theology, evangelical and evangelistic preaching and teaching, distinctive and definite work for soul-winning and soul-saving, that place was Protestant mission fields.

According to reports, we have fallen, in a measure, upon different times, or different times have fallen upon us. If alleged facts be true, consideration of them is certainly challenged and, if found true, manifestly some adjustment must be made. What is the situation?

CHINA

On August 1, 1920, some twenty men met by mutual understanding, and the outcome was the calling of the Kuling Convention, at which was formed "The Bible Union of China." This movement was because, according to their statement, they were "convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, *especially those now being assailed* [italics ours], such as, the Deity of our Lord and Saviour Jesus Christ, his Virgin Birth, his Atoning Sacrifice for Sin, and his Bodily Resurrection from the Dead; the Miracles both of the Old and New Testaments; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service. We reaffirm our faith in the whole Bible as the Inspired Word of God and the ultimate source of authority for Christian faith and practice, and unitedly signify our purpose 'to contend earnestly for the faith once for all delivered to the saints.' To this end we express our desire to join with others of like mind in seeking to carry out the following program:

1. *Prayer*: To pray that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals of the Christian faith and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of the missionary work.

2. *The Bible*: To promote the circulation, reading, and study of the Bible, trusting that its Divine Author will use this movement as a testimony to its integrity and authority.

3. *Literature*: To prepare and circulate literature and text-books witnessing to the fundamental truths of the Bible.

4. *Personnel*: To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths referred to above.

5. *Educational Institutions*: To stand firm for faithful teaching of the whole Bible as of primary importance in the work of all Christian Schools and Colleges; and also by deputation work, conferences and special lectureships, help forward local effort in emphasizing the fundamentals of the Christian faith.

6. *Theological Education*: To promote sound teaching in theological sem-

inaries and Bible schools, and to seek means by which able exponents of the faith may reach the present and future leaders of the Chinese Church.

7. *Evangelism*: To forward all measures in Christian enterprises which make for the deepening of their devotional evangelistic missionary spirit."

At Kuling 135 names were signed to the statement. On August 20, at Kihungshan, the number reached more than 400. Professor W. H. Griffith-Thomas (Episcopal), and Charles G. Trumbull (Presbyterian), editor of the Sunday School Times—men unswervingly faithful to the fundamentals—visited China on their way to the World Sunday School Convention at Tokyo, and gave the movement their encouragement. Now more than a thousand missionaries are enrolled. There are American and Canadian and British English speaking, Swedish, Norwegian, German and other tongue workers among them representing more than a score of denominations. A missionary wrote an American editor: "Many of us feel that this movement which started at the Kuling Convention is one of the most marked epochs in the history of missions in China."

Why and wherefore this? The answer must be because of the obtrusion of Modernism—higher criticism, new theology, evolutionary philosophy, etc.—into Missions. Is it true that Modernism "assails" the truths embodied in the foregoing? Clear-sighted, single-hearted, devout Christian men and women on the mission fields ought to know. They say *yes*.

What is Modernism—just what contents are in it? Let us get the dust and astigmatic aberrations out of our eyes, and obtain clear vision if we can, and see what is what.

By the courtesy of the Moody Bible Institute, the Philadelphia *The Presbyterian* printed on the front outside page, issue of May 26, as a cover-design a picture representing a chasm and on the face of the rock-cliffs on either side were decidedly illuminating inscriptions; and only the letter-press of the picture can we give here:

NO MIDDLE GROUND—ONLY A CHASM

"The faith once delivered unto the saints"	**Modernist Theology**
1. The Bible IS the Word of God.	1. The Bible CONTAINS the Word of God.
2. Jesus Christ is THE Son of God in a sense in which *no* other *is*.	2. Jesus Christ is A Son of God in the sense in which *all* men are.
3. The birth of Jesus was SUPERNATURAL.	3. The birth of Jesus was NATURAL.
4. The death of Jesus was EXPIATORY.	4. The death of Jesus was EXEMPLARY.
5. Man is produced by special CREATION.	5. Man is the product of EVOLUTION.
6. Man is a SINNER, fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost.	6. Man is the unfortunate VICTIM of environment but through self-culture can make good.
7. Man is justified by FAITH in the atoning blood of Christ; result—supernatural regeneration from ABOVE.	7. Man is justified by WORKS in following Christ's example; result—natural development from WITHIN.

Some chasm that, continuing between the two cliffs bearing those inscriptions. The yawning abyss of the Grand Canyon of the Colorado—from 4,000 to 6,000 feet deep, from one to 15 miles wide, 207½ miles long—seems diminutive in comparison! It is said that birds cannot fly across the Canyon—they are by the air current sucked down into destruction; nor, it is averred, can aeroplanes cross it except flying at a very high altitude. Parable?

That this view of Modernism is not an hallucination, a pipe dream, but is an accurate statement of facts, will appear when we discern its true inwardness, when we get down to its primordial productive germ.

Modernism is a product of the evolutionary philosophy. Higher criticism is

evolution applied to the Scriptures; new theology is evolution applied to theology. Now, a fundamental working postulate of the evolutionary philosophy is—let every reader sit right up and take notice—*A Denial of the Intervention of the Supernatural.*

If proof be asked for, here it is: Says Kuenen, a great German apostle of the higher criticism, "So long as we allow the supernatural to intervene even in a single point, so long our view of the whole continues to be incorrect." Says Lyman Abbott, perhaps the greatest American apostle of new theology, "The fundamental basis of the old theology is expressed by the word supernatural. It held a sharp distinction between the natural and the supernatural, and the supernatural came to be a test of orthodoxy. . . . The New Theology denies absolutely the old assumed distinction between the natural and the supernatural."

Where are we at? If there be no intervention of the supernatural, there can be no "Scripture given by inspiration of God" in the sense commonly understood. The reports of the addresses delivered in the First Convention of the American Bible League held in the Marble Collegiate Church, New York City, May 3-5, 1904, were published in a volume entitled "Bible or No Bible." Here we have it—No Bible. If there be no intervention of the supernatural, there could be no Divine paternity of Jesus, no Virgin Birth, no "God manifest in the flesh," but Jesus is "natural" just the same as all other men are. If there be no intervention of the supernatural, there can be no Regeneration, no being born of the Holy Spirit, no being begotten from above, but all men are alike naturally in the kingdom of God, or rather out of it, for "except a man [*tis*, any one] be born again he cannot see the kingdom of God" (Jno. iii. 3), and there is no other way to get into it except by regeneration. Mr. Moody says that if a person is wrong in regard to regeneration he is wrong in everything.

Not only in these three cardinal respects—Bible, Deity of Christ, Regeneration—does Modernism deny the intervention of the supernatural and so completely negates them, but by the same token it denies all supernatural in the life, miracles, teaching, expiation, resurrection and ascension of Christ, and indeed denies about everything in Christianity except its ethics—moralities—which of course must rest upon a merely human basis just the same as the ethics of paganism or natural religion, both alike.

Such is the dynamic for missions! Heaven save us. Professor William N. Clarke, of the Baptist theological seminary at Hamilton, N. Y., in his "A Study of Christian Missions," quotes one as saying: "The new age has no place for the missionary impulse. The evolutionary thought dooms it, and the world will be better for the doom" (p. 205). This, though not quoted approvingly, may indicate what that writer thought to be the bearing upon missions of the theology begotten of evolutionary thought. But Professor Clarke says for himself: "We cannot see too clearly that missions are doomed unless they can live with the new thought" (p. 210). Doomed if they do live with it!

KOREA

Back in the unity times when the "old Gospel" had free course to run and be glorified, the story of the wonderful mission success in Korea sounded like a fairy tale. A thousand attendants at one mid-week prayer meeting! Now Modernism and disunion.

At Pyeng Yang is a Union Christian College established along distinctively evangelical lines, to which Presbyterians have been and still are devotedly loyal. A movement was started to establish a Union College at Seoul, the capital of Korea, its large objective being "permeating society with Christian ideals." The Methodists withdrew from the Pyeng Yang for the Seoul college, and because of the inherent and inevitable repulsion between modernism and evangelicism in education, differences developed into opposition not only but into controversy, so that missionaries are sadly out with each other.

When the variances came before the Presbyterian Board of Foreign Missions in New York for action, the Board went so far in sustaining the "liberals" as to concede the demand of the Japanese Government that the Bible be excluded from the Seoul institution! At this distance in the absence of knowledge of all the facts in the case, we refrain from comment any further than to

say that from the surface appearance of affairs we are unable to imagine what justification or even excuse there can be for such seeming—let us hope that it is only seeming—betrayal of trust and disloyalty to the Word of God and its Christ; for when the Word is excluded Christ is excluded. The situation is big with portent.

AFRICA

Some dozen years ago when "Teddy" was hunting in Africa, a letter came, not from him, but from a lady missionary in the Lolodorf region, which said: "Mr. and Mrs. ———— are new theology people, so you can guess some of my difficulties. . . . Isn't it pitiful that such people ever get into the mission fields? I do not see what they come for."

TURKEY

A letter just received from a brother who was formerly a missionary in Turkey, says: "There was quite a lot of it in our Turkey mission before I left there in 1898, but it is many times worse now. It is much worse since the war than before."

JAPAN, ETC.

After seventeen years of service in Japan a missionary returned to this country to stay. I asked three missionaries from Japan the reason of such return, and they each said it was because of the higher criticism, or the new theology. He had no saving Gospel to preach. "Scholarly," he was made dean and acting president of a great theological seminary at home to educate more missionaries—or something!

The return of missionaries from other fields for the same reason is no secret.

We cannot here go into details respecting Africa, Turkey, Japan, and other fields, but let these brief references be regarded simply as pustular indications of much that is beneath and within.

REASON—REMEDY—REMARKS

The reason of the situation is because of the unfit and therefore misfit men that our schools—colleges and theological seminaries—have been turning out. The unsound evolutionary philosophy is entrenched in them; unsound teaching makes unsound men; unsound men make a miserable, modernistic, missionary muddle.

The remedy is for our educational institutions to quit turning out such men, and for our Missionary Boards to quit sending out such men and to withdraw those they have sent. Will they do it?

Dr. Ford C. Ottman was with the Chapman world-encircling evangelistic contingent, and as a result of his observations he emphatically urges "the official boards of all denominations to recall at once from the foreign field every man and woman under their control who doubts the authority and integrity of the Holy Scriptures, and who questions for a single moment the supreme glory of the Person of Christ." Will they do it?

In the *Sunday School Times* of April 23, p. 244, Rev. Dr. W. H. Griffith Thomas has an article, "Missions in China: Their Strength and Weakness," in which is this: "A friend of mine collected twenty-six Chinese graduates of a well-known Christian university in China, twenty-six men who had graduated there after four years of study. He wished to find out something of the result of the work of the influence of that institution. And he discovered that of the twenty-six, twenty-five had gone back into the full heathen Chinese life." Evidently somebody—put it in the plural—ought to be recalled, indeed ought never to have been sent out.

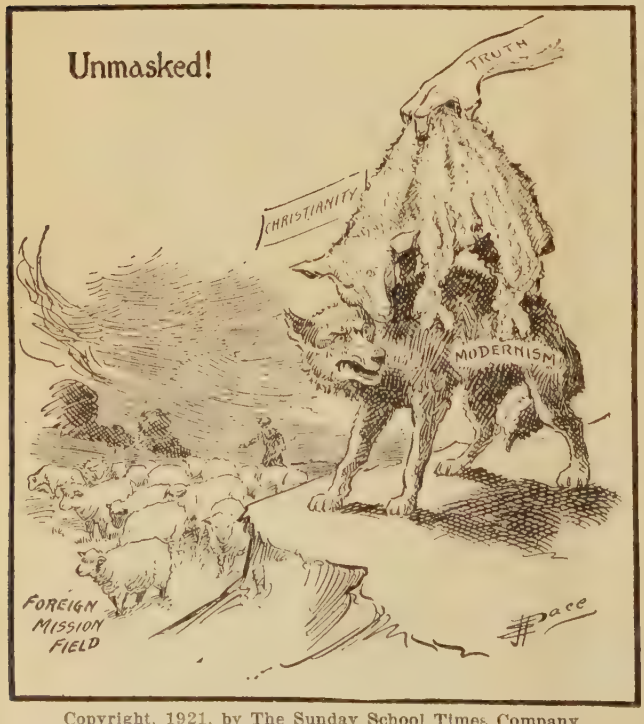
The pastor of the First Congregational Church of Topeka, Kansas, was called to a position in the Washburn College in that city. In his farewell discourse to his church, he is reported in one of the Topeka papers to have said: "The shortest road to redeem the world is to get young men and teach them evolution, modern theism, and higher criticism." He has since been made secretary of one of the great foreign mission boards,—the A. B. C. F. M. And judging from reports of his addresses on a tour of foreign missions, he stands pat on his Topeka modernistic pronouncement.

In the *Religious Herald* of Sept. 30, 1920, a Baptist organ published at Rich-

mond, Va., was this: "A young man, a graduate of a Baptist college and of a Baptist theological seminary, was among those under examination. One of the examiners said to him: 'You are offering to go among a heathen people to preach the gospel of Christ. What do you think of Him? Is He divine?' Without a moment's hesitation the young candidate for the foreign field answered: 'He is divine just as you and I are divine, no more, no less.' A lively discussion followed and there was outspoken opposition to the appointment, but the majority of the examining committee voted to send him." We are not surprised, therefore, that a missionary writes home from China: "It makes one's heart ache to know and hear what is being taught in our Baptist schools in China. One of the teachers in the theological department of the university disputed the deity of Christ—and what naturally follows or goes with it—the inspiration of the Bible, etc., and he is only one of many." Evidently some recalling is in order, and it would be very much out of order not to do it.

The foregoing seems quite consonant with what Modernism under the guidance of evolution, according to a recent announcement of one of its advocates, purposes to do: "We intend, First, to reconstruct Bible history in harmony with the theory of evolution. Second, to eliminate by this process all that is supernatural in the record. Third, to unite scholars in support of sweeping changes in the orthodox view of the Holy Scriptures."

"We intend to reconstruct Bible history in harmony with the theory of evolution!" Isn't it pitiful that an *ism* which is unfortunately permitted to be outside of a lunatic asylum should assume to engage in such a funk-fake undertaking in accordance with a theory which is discredited and abandoned by the best scholarship of the world, even Alfred Russell Wallace, the co-founder with Darwin of evolution, now repudiates it? The "scholars" whose gray matter is not indurate to truth ought to read, mark, and inwardly digest the more than thirty articles in back numbers of BIBLE CHAMPION—(the articles are not "back numbers!")—of Prof. Luther T. Townsend, whose exposure of the theory is so complete as not to leave even a fig leaf to cover the shame of its nakedness; and while they are about it they might read "The Higher Criticism: A Present Appraisement," by U. P. Todate in the CHAMPION for February, 1920, supplementing it with the editorial, "Higher Criticism — Evolution," December, 1920, both puncturing into utter and irretrievable collapse a criticism that Prof. Baxter, of St. Andrews, Scotland, pronounces "certainly the biggest and most pretentious windbag that was ever filled with vacuity."



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There is another feature—an appalling feature—of the situation which I have not seen mentioned yet by any one.

For the sake of the argument let it be admitted—which is of course the truth—that the Triune God, Father — Son — and Holy Ghost, three personalities in one being, is the only true God. If this be so, then the God of Modernism is not the true God, but is a false god, for, denying the Virgin Birth, it denies the Deity of Christ. It denies also the Personality of the Holy Spirit. Its god cannot therefore be the true Triune God. It is a false

god, and is no more the true God than are the idol-gods of wood and stone which the heathen worship. I see no escape from this logic of the situation, and I do not see how any one *who thinks the subject through* can come to any other conclusion.

Modernist, what are you going to do about it? And Christian theist, what are *you* going to do about it?

Camouflage it as much as we will, obfusticate our own visions as we may—let us now at last have a cleared-up view of the situation—Christian theism and Modernism are antagonistic to each other, mutually destructive. See the rock-cliff inscriptions. The chasm is impaseé. They have nothing in common except their ethics—the practical moralities of life—which Christianity and heathenism (vide Jesus, Paul, Seneca, Marcus Aurelius), have in common; and this is not religion, *i. e.* the Christian religion, at all. And how can two walk and work together except they be agreed?

Again, MODERNIST, WHAT ARE YOU GOING TO DO ABOUT IT? AND CHRISTIAN THEIST, WHAT ARE YOU GOING TO DO ABOUT IT?

What is your answer?

On page 424 we have the pleasure of printing the cartoon entitled "Unmasked," which appeared in the *Sunday School Times*, July 23, 1921, in connection with the Sunday school lesson of August 7. Its pungent pertinency to the mission situation will be seen at a glance.

Heretical Ignorance in High Places

UNDER the above heading an editorial in the March number of the BIBLE CHAMPION attempted to answer certain biblical contradictions cited in my CONGREGATIONALIST articles. The editor has kindly given me space to say a word in reply.

The particular passages referred to were the accounts of numbering the people in II Samuel 24, and in I Chronicles 21, and the accounts of the death of Judas in Matthew 27 and Acts 1.

Personally I have no great interest in proving points of this character with reference to these particular passages. I do have interest in getting people away from the impossible infallible theory of inspiration and in leading them to test all religious truth by the essential spirit and teaching in Jesus. Contradictions in statement of facts are of minor consequence when compared with the moral contradictions so often occurring even within the Old Testament, and particularly between the Old Testament and the New.

But let us examine these accounts more closely. Suppose we admit that the interpretations given in your editorial explain away the difficulties to which they apply (though some of those explanations are considerably strained), will some one kindly explain other contradictions in these very passages? How it is that in Samuel it is Jehovah who moves David to number the people, when it is Satan who moves him to do the numbering according to Chronicles? How is it that there were 470,000 men of Israel and 500,000 men of Judah in Samuel and 1,100,000 men of Israel and 800,000 men of Judah in Chronicles? How is it that David was offered seven years of famine in Samuel and three in Chronicles? How is it that the passage in Acts intimates that Judas went and bought the field, while the one in Matthew says the chief priests bought it? Any one of these cases proves my point. Some of them were mentioned in my articles. One wonders why the writer in the BIBLE CHAMPION did not answer them when he did the others.

Even if all these could be explained, and many others easily found, we have for more serious difference in moral standards. In the Samuel passage Jehovah moves David to number the people. Then he deliberately sends three days of plague and kills 70,000. This is not God the loving Father as Jesus reveals Him.

Hatred and vengeance are praised and practiced in the Old Testament, while Jesus teaches just the opposite. "An eye for an eye and a tooth for a tooth" are repudiated by Jesus. Hatred of enemies He met with "love your enemies."

There isn't a word of disapproval for polygamy; no word of rebuke to Abraham for his lies to Pharaoh and Abimelech. A God who directly and definitely sends a flood to drown all of the people, men, women and children, except Noah and his household, who smites and kills Uzziah for attempting to steady the Ark, who commands his people to slay all the inhabitants of Canaan, men, women and children, who is said to command sacrifices when Jeremiah 7:22, Hosea 6:6, Isaiah 1:11-20, Micah 6:6-8, indicate the opposite. All these and much more of the same kind it is utterly impossible to square with the teaching of Jesus.

There is no escaping the fact that to accept many things in our Old Testament compels us to contradict Jesus and deny his supremacy. It is time we went with our Lord and Master in whom we have the supreme revelation.

—F. M. SHELDON.

The Editor of the BIBLE CHAMPION, in his eminent spirit of fairness, has seen fit to admit to its pages Mr. Sheldon's communication, which, it must be confessed, is rather painful reading. Its atmosphere, color, tone, content constrained, as I read it, an inward exclamation of Matthew xiii. 28, "An enemy hath done this." Surely, its attitude does not seem to be that of a friend of the Bible. I recalled the saying in the article, "Among Congregationalists," in the October BIBLE CHAMPION, page 375. "I will find a discrepancy or I will make one."

1. It may be well to recall the Araunah-Ornan incidents of 2 Sam. xxiv. and 1 Chron. xxi. which Mr. Sheldon declares "on his honor as a gentleman" to be a "certain contradiction in the Bible." If there was anything lacking (which there was not) in Dr. George Frederick Wright's unsigned editorial, "Heretical Ignorance In High Places," it was more than supplied in Dr. William H. Bates' article to *The Congregationalist* (rejected) which we printed in the October BIBLE CHAMPION, to overwhelmingly refute and utterly annihilate the allegation of "contradiction" in these—not two narratives telling of one and the same purchase, but—two narratives telling of purchase of two different things.

Says Mr. Sheldon: "In the former David bought *Araunah* the Jebusite's threshing floor and oxen for fifty shekels of silver; in the latter it is *Ornan* the Jebusite, and the price is six-hundred shekels of gold."

"Fifty shekels of silver" for what? Threshing floor and oxen, the threshing floor (*goren*) being a space some fifty or sixty feet in diameter, but large enough on which to build an altar to sacrifice the oxen for an offering that the plague might be stayed (2 Sam. xxiv. 25). "The price is six-hundred shekels of gold" for what? "The *place* (*maqom*) of this threshingfloor" (1 Chron. xxi. 22, 25), an area, according to Fish's *Bible Lands Illustrated*, of thirty-five acres.

A first-year student in a theological seminary ought to be able to discriminate between goren and maqom. Yet the article "Araunah" in Hasting's *Dictionary of the Bible* (I. 141) pronounces here "a discrepancy which we have no means of explaining,"—a work that is supposed to be the very Eiffel tower of latest biblical scholarship. And President Francis Brown of the Union Theological Seminary, in his article on the Chronicles in the same volume, p. 394, exploits this incident, along with others, as an instance of Bible discrepancy. After the BIBLE CHAMPION'S easy (not "considerably strained!") and absolute demonstration of the absence of any discrepancy between these two incidents, whoever shall hereafter adduce them as an example of "certain contradiction in the Bible" ought to be regarded as a fit candidate for an institution where the cranial gray matter of the inmates has given place to a vacuum!

2. "The accounts of the death of Judas in Matthew xxvii. and Acts i."

After Judas' betrayal and exposé, "he went and hanged himself" (Matt. xxvii. 5), and according to Acts i. 18 he "purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Neither of these statements excludes the other. Both are true. Judas' demise was a double event. Matthew describes the *mode* of his attempted suicide, Peter tells of a tragedic *result*. Why not allow that Judas hanged himself and that the rope broke with the consequence narrated? Professor Hackett deems

this explanation "entirely natural," and other commentators adopt it. Professor Wright says, "This supposition harmonizes the accounts completely;" and no wonder he adds, "Any one who sees an irreconcilable contradiction in the two accounts is an utterly unworthy guide to follow."

3. "How is it that in Samuel it is Jehovah who moves David to number the people, when it is Satan who moves him to do the numbering according to Chronicles?"

2 Sam. xxiv. 1, "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." 1 Chron. xxi, 1, "And Satan stood up against Israel, and provoked David to number Israel."

We can hardly think that God's anger would be kindled against David fo doing what He Himself incited David to do.

It would seem that a desire to resolve a difficulty rather than to enhance it, would lead one to look at the margin, doing which it will be seen that instead of "he," the nominative of the verb "moved," "an adversary" is the subject, referring to Sheba's revolt, 2 Sam. xx. ii; and so the Chronicles text simply explains that the adversary was mischief-making Satan. Hervey, Davidson, Boothroyd, etc. give this rendering, since the Hebrew word *satan* when used, as in the second text, without the article, denotes simply an adversary. Thus the difficuty is easily solved.

4. "How is it that there were 470,000 men of Israel and 500,000 men of Judah in Samuel, and 1,100,000 men of Israel and 800,000 men of Judah in Chronicles?"

This is easy, real easy, if one will but use his brains a bit, and regard what is in the record and not read anything into it.

The larger number of Israel, 1,100,000, is of them "that drew swork," (1 Chron. xxi. 5), i. e. the whole military array, while the smaller number, 800,000, is "*valiant* men who drew the sword" (2 Sam. xxiv. 9), the differentiating word "valiant" amply accounting for the difference in numbers. Just so the whole male population of the southern kingdom, Judah, was 500,000, and of that number 470,000 did military duty, "drew sword." Simply using common sense, where is the difficulty?

5. "How is it that David was offered seven years of famine in Samuel and three in Chronicles?"

The Samuel passage is 2 Sam. xxiv. 11-13 and the Chronicles passage is 1 Chron. xxi. 9-12. Quoting will be excused for lack of space.

There is a difficulty here, for Kennicott, the Hebraist, whose *Dissertations* were published in 1753, says: "Can there be any doubt there is a mistake here?" And Dr. Horton, Archbishop of Canterbury, adduces this apparent discrepancy as a reason why we should cease to believe in the full inspiration of the Scriptures, he evidently having a certain Secretary's solicitude in "getting people away from the impossible infallible theory of inspiration."* Noble enterprise!

*In the *Lutheran Witness* of Aug. 16, 1921, published at St. Louis, is an article (p. 262) signed "G"—(Prof. Th. Graebner, of the Concordia Theological Seminary there)—which says "The Lutheran Church believes in the verbal inspiration of the Bible." The Lutherans constitute the largest Protestant denomination in the world.

And when the Bible is deprived of its divine authority, how much better Christians it will make!

Let it be premised that if a reasonable and fair explanation which involves only a justifiable assumption can be given to solve a difficulty, that would be a preferable procedure to supinely letting the matter go, or, more yet, to allowing that a mistake has been made or that the problem is insolvable.

Let us just now do what too many commentators and critics, secretaries and otherwise, have evidently failed to do, i. e., study the context.

Now, in 2 Sam. xxi. 1, we read, "There was a famine in the days of David three years, year after year." He inquired of the Lord the reason of this afflictive visitation, and was told that it was because of Saul's wanton slaughter of the Gibeonites (xxi. 1), but of which there is no previous mention. Amends must be made. David negotiates with the Gibeonites, when months must have

elapsed in carrying out or executing the expiation agreed upon (xxi. 3-9), and in performing the sepulchral events narrated (xxi. 12-14). The famine still continued, for it is written that it was "After that God was intreated for the land" (xxi. 14). Here, at a fair estimate, is another year of famine, which makes *four* years.

Right here comes the census crime and pronouncements of alternative judgments therefor. The Chronicles account, from a prospective, a looking forward, point of view, bids David choose between three years' famine or one of the other inflictions. The Samuel account, taking a view point *in medias res*, i. e where it looks back over the four years' famine already endured and also looks forward over the three years of possible famine yet to come, bids David to make choice, if he will, of three years more of famine in addition to the four already passed, thus making, all told, seven years; which, it is submitted, vindicates the accuracy of both versions. The two accounts are, to be sure, variant, but according to this fair and entirely reasonable showing not at all discrepant.

Edward Garbett, in his *God's Word Written*, p. 258, gives for the treatment of Bible difficulties, this very sensible rule: "Rule 3. Variations of statement are not contradictions, when they arise either from recording different parts of some common event, or from assigning a different emphasis and importance to the same parts;" a working rule that is warmly commended to and affectionately urged upon the Congregational Education Society of Boston.

6. How is it that the passage in Acts intimates that Judas went and bought the field, while the one in Matthew says that the chief priests bought it?"

Acts i. 18, "Now this man purchased a field with the reward of iniquity." Matt. xxvii. 6, 7, "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in."

The chief priests consulted among themselves about the proper way to dispose of the returned money, for it was forbidden (Deut. xxiii. 18) to take what was esteemed as an abomination—as blood money was—and offer it to God. Says Albert Barnes, on Matt. xxvii. 7, "In Acts i. 18, it is said of Judas that 'he purchased a field with the reward of iniquity.' By the passage in the Acts is meant no more than that *he furnished the means*, or *was the occasion* of purchasing the field. It is not of necessity implied that *Judas* actually made the contract, and paid down the money"—for he had returned it—"to buy a field to bury strangers in—a thing which would be in itself very improbable; but that it was *by his means* that the field was purchased. It is very frequent in the Scriptures, as well as in other writings, to represent a man as doing that which he is only the cause or occasion of another's doing. See Acts ii. 23; John xix. 1; Matt. xxvii. 59, 60."

Thus have been gone over all the instances of alleged contradiction cited by Mr. Sheldon. We can only wish he had asked something harder. He says, "Any one"—plainly, he should now say, what is the truth, not one—"of these cases proves my point." So?

When the writer was a student in the theological seminary, some infidel publishing house apparently got hold of the seminary catalog and sent to the students a booklet, "One Hundred Self-Contradictions in the Bible." He was dismayed at first, but he "sat up" with the document and in time got away with all its contents. It looks as though Mr. Sheldon has had the same booklet, and that it has effected his collapse.

As to the rest of the Secretary's communication, it would be fun, first-class fun —pious fun of course—to "go through" it and treat it as it deserves, but it cannot now be done for two reasons: first, lack of space forbids, and, besides, it is feared that to keep within courteous bounds drafts would be required that would more than exhaust the Lord's supply of restraining grace; so only a few words must suffice.

What is supremely offensive about it is, when you get down to the last-analysis gist of it, it makes of the Lord Jesus Christ a Sissy, just an anemic, spineless *sissy*. To take the taste out, how one longs for His ozonic, nuxated iron, red-blooded vertebrate words, "Ye serpents, ye generation of vipers, how

can ye escape the damnation of hell" (Matt. xxiii. 33)! These are *His* New Testament words,—not Old Testament.

As Canon Liddon well observes, the Old Testament of Christ and His Apostles is just the Old Testament we have to-day. Says Jesus: "Think not that I came to destroy the law or the prophets," i. e. the Old Testament. "I came not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all be fulfilled" (Matt. v. 17, 18). "It is easier for heaven and earth to pass away than for one tittle of the law to fail" (Lk. xvi. 17). "The Scripture," referring to the Old Testatment, "cannot be broken" (John x. 35). We thus have the Lord Jesus Christ, as Canon Liddon puts it, setting "the seal of his infallible sanction on the whole of the Old Testament." And yet Mr. Sheldon says that "to accept many things in our Old Testatment compels us to contradict Jesus and deny his supremacy." Avaunt! Religiously, I prefer Jerusalem before Boston.

Mr. Sheldon concludes: "It is time we went with our Lord and Master in whom we have the supreme revelation." Amen.

Thanksgiving Day and Expressive Religion

BY G. B. F. HALLOCK, D.D., ROCHESTER, NEW YORK.

GIVE thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so." Yes, "say so." Say it. Sing it. Shout it. Express it. "Let the redeemed of the Lord say so." They above all others should say it, sing it, shout it. At this thanksgiving season we make a plea for expressive religion. Don't keep it in. Don't be silent about it. If you have got it, say so. If you feel gratitude to God, say so. "Let the redeemed of the Lord say so."

According to an old Jewish legend, Lucifer, son of the morning, after he had fallen from heaven, was asked what he most missed. His reply was, "I miss most of all the trumpets that are sounded in heaven each morning." Is not this the one great lack in many lives today? There is needed more and more the clear trumpet note of joy and thanksgiving. Many persons are more ready to sing a dreary "Miserere" than a joyous song of praise to God. We need less of the spirit of sadness and melancholy, and more of the abandonment of joy that thrilled in the heart of the Psalmist when he summoned God's people to "praise Him with the sound of the trumpet," to "praise Him with the loud cymbals," to "praise Him upon the high sounding cymbals."

We miss from many lives the sound of the morning trumpet. God must miss the hearing from many who ought to be glad the sound of the joy-trumpet of thanksgiving—and let us keep on blowing it as an every-morning, expression of our gratitude. "If Christians praised God more the world would doubt Him less."

The story is told of a good Presbyterian minister in Scotland, but of a rather conservative type, who had in his congregation a poor old woman who was in the habit of saying "Praise the Lord," "Amen," when anything particularly helpful was said. This practice greatly disturbed the minister, and one New Year's day he went to see her. "Betty," he said, "I'll make a bargain with you. You call out 'Praise the Lord' just when I get to the best part of my sermon, and it upsets my thoughts. Now if you will stop doing it all this year, I'll give you a pair of wool blankets." Betty was poor, and the offer of the blankets looked very good. So she did her best to earn them. Sunday after Sunday she kept quiet. But one day a minister of another type came to preach—a man bubbling over with joy. As he preached on the forgiveness of sin and all the blessings that follow, the vision of the blankets began to fade and fade, and the joys of salvation grew brighter and brighter. At last Betty could stand it no longer, and jumping up she cried, "Blankets or no blankets, Hallelujah!"

Ingratitude ignores blessings, counting only her miseries. Thanksgivng Day is a day for rejoicing. Our country should join with the Psalmist in his song, "Bless the Lord, O my soul, and forget not all His benefits." The prophet

Habakkuk began his song of praise with a "yet." He first mentioned the adverse conditions and then exclaimed, "Yet I will rejoice in the Lord and joy in the God of my salvation." So may the American people, though conscious of much political corruption and great wickedness in our cities, join with the prophet, "Yet will I rejoice."

Gratitude is a grace that struggles for expression. It does not shut itself up in the heart. It does not allow itself to be merely felt. It wants to speak. It wants to say something. The writer of the 107th Psalm shows us that he thinks well of this tendency to give expression to grateful feeling; yes, that he regards it as a duty. He says, let those who are among the redeemed of the Lord, those who have experienced God's mercies, those who have tasted of His goodness,—let them "say so." Let them give voice to, recount the number of their favors and their grateful feelings in regard to them.

Giving thanks to God for His mercies is always a comely thing for us to do: but especially at this period of our national thanksgiving ought we to stir ourselves all the more to this delightful duty.

The very fact of having received gifts from God's good hand makes it our duty to express thanks. "Saying so" is a far more present and pressing duty than many people think. This is true in our human relations of every day life. In hard fought campaigns it is customary for commanders to make mention of men who have distinguished themselves for bravery and service. It is not to minister to pride or to flatter them. It is to fulfill an obligation. The officer could not content himself with merely thinking well of the prowess of those who have done nobly. The country thinks it right that the soldier who has stood in the bloody front of battle and has vindicated his valor and patriotism should receive grateful recognition. For reward and inspiration both the commander and the country believe that it is as little as can be done where a man deserves praise to "say so."

A young artist showed a picture to which he had devoted his very best efforts to a great master. He stood breathless waiting for the master to speak. When the time seemed longer than he could possibly wait, he turned to the great artist and cried, "O speak; say something; say anything!" Deep in the heart of the young artist was the natural but almost inexpressible desire to have the master, if he liked the picture, "say so."

That was a strikingly human and pathetic appeal a young boy made to his father, when he cried, "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?" Sometimes our children need reproof and repression, but much more often do they need and will respond better to kind words of encouragement and appreciation. Let the discriminating parent, pleased with the child's progress in any right direction, "say so."

A mother was dying. Every thought had been for her children. By wonderful industry and good management she sent her boys to college, her girls to school, and had given them marked advantages. But by and by she was stricken with mortal illness, brought on by overwork. The children gathered around her bedside. The oldest son took her in his arms. He said, "You have been a good mother to us." That did not seem much to say, did it? But it was much to her, to whom words of praise had been all too sparingly given. A flash came over her pallid face, and with husky voice she whispered, "My son, you never said so before!"

Oh, how many mothers, and wives, and teachers, and clerks, and pastors, and church workers, and porters, and conductors, and trustees, and city officials, and soldiers, and sailors, and servants, and children, and people generally there are who are longing to hear some one "say so"—express some word of satisfaction, appreciation and grateful praise!

If parents, on a Christmas morning, like to hear the children in another room talking about their presents and of how good and kind father and mother and friends have been to them, need we wonder if our Heavenly Father is pleased when He hears us express appreciation of and gratitude for His benefits? The very fact that our blessings come from God's good hand makes it our duty to

give thanks. "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so." Why return thanks to God for mercies if they have not come from Him? If Thanksgiving Day means anything, it means that we say to God, "Our blessings are from Thee and unto Thee do we now return thanks."

But not only should we give thanks to God because He is the giver of our blessings, but we have much additional reason so to do when we consider the great abundance of them.

We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember, to be thankful. So doing we will soon find ourselves ready to adopt the words of the Psalmist and say, "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand."

We have read of a father who one winter's night was walking along, hurrying toward home, with his little daughter at his side. Suddenly she said to him, "Father, I am going to count the stars." "Very well," said he, "go on." By and by he heard her counting—"Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. O, dear," she said, "I had no idea there were so many."

Ah, fellow Christian, have you never said in your soul, "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea that there were so many?"

The Bible, the Word of God

BY WILLIAM JENNINGS BRYAN, MIAMI, FLORIDA.

COME to present to you the Bible as the word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism and pantheism, plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against these enemies of the church, Christianity and civilization.

The bright spots in my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three Presidential nominations.

The atheist is like the man who blows out the light. I know what he has done, and I can light it again and express my opinion of him. But suppose he comes up and says: "I beg your pardon; I am afraid that light is so near you that it will hurt your eyes." He then moves it back and back until finally I do not see the light at all. This is the man I am afraid of. The higher critic moves the light away, a little at a time, and finally takes it out of sight.

There are some honest friends of the Bible who count themselves higher critics. These men are trying to make the Bible suit the men who are criticizing it. But a head is worth little except to find reasons for doing what the heart wants to do. Out of the heart are the issues of life. There is not a thing that a wicked heart wants to do that an intelligent brain can not find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain.

Few men are brazen enough to call Christ a bastard, but that is exactly the belief of most of the higher critics, many of whom teach in our colleges. They say they do not believe in the virgin birth. They go through the Bible and reject everything they do not think reasonable. If we have to have a Bible that seems reasonable to every man who reads it, we must have a good many different

kinds of Bibles to fit the different reasonings of different people—and of the same peopole at different times. It must at least be brought down to the mind that can least comprehend the Infinite.

The greatest enemy of the Bible is the numerous enemy, and the numerous enemy today is the believer in the Darwinian hypothesis that man is a lineal descendant of the lower animals. I believe this is the greatest menace to the church today—the doctrine that man was not created by God, as recorded in Genesis, but is blood kin to the brutes below him.

We have now found nearly one hundred specimens of vertebrate life in the early rocks, and more than half of them live today. In not a single case is there any material change from the time they were buried in the rocks until today. Now, if this is true, is not that an argument against the hypothesis that everything we see is the result of change?

There is not an illustration in all God's universe, so far, of one single species coming from another—and yet the whole Darwinian hypothesis rests upon the assertion that in the beginning there were just a few invisible germs of life, and that everything came from them. If that were true, we could find evidence of transition everywhere, but there is not a single example to be found—not a single one in process of transition.

There was a time, according to evolutionists, when animals had no eyes, and, as they now have them, there must have been a time when they came. Since God is not allowed to make an eye, it just happened.

These people will not let God work; they shut Him out of His own universe, and then try to explain how things happen. This is one guess. The guess is that there was a time when the little animal did not have any eyes, and, as it was time for it to get an eye, there just happened—no design about it, it just happened—that a little piece of pigment (some call it a freckle) came on the skin. That concentrated the rays of the sun, and when the little animal felt the heat on that spot, it turned it toward the sun to get more heat, and the sun's heat irritated it and a nerve came there and out of the nerve came the eye! Can you beat it?

This accounts for one eye, and there had to be another freckle pretty soon, and that had to come in just the right place!

Then there was a time when the little animal had no legs, and the leg had to come. Since they will not let God work, what is the guess? Well, as this little animal was wiggling along, a wart came on its belly—just happened. It found that it could use this wart to work itself along and finally it developed into a leg. Only one leg, of course, and the other had to come in just the right place! Isn't it strange that they can teach this tommy-rot to students and look serious about it?

This doctrine of evolution leads you into the wildest of speculation. "The Arabian Nights" has nothing to compare with the guesses of scientists. Science can do anything when it builds on facts. It gives us rules for the use of electricity and steam and gas. It tells us about the fertility of the soil and the rotation of crops, but it is dealing with facts. When a scientist goes to guessing, he is no better than any other guesser. If we want fiction, it would be better to hire a crippled girl who can not work to read Grimms' fairy tales to students than to have them taught the fiction of evolution.

What is the result of Darwin's theory. What would you suppose would be the result? Here is a boy reared in a Christian home, learning the first child's prayer, and then the Lord's Prayer; he talks to God, asks for daily bread, pleads for forgiveness of sins and desires to be delivered from evil. He reads the Bible and finds that the heavenly Father is more willing to give good gifts to His children than earthly parents are. Then he goes off to college and a professor takes a book six hundred pages thick, and tries to convince him that his body is a brute's body. "See that point in the ear? That comes from the ape," etc. Darwin also tries to convince the child that there is nothing in the brain that is not found, in miniature, in the brain of the brute.

Then he says that the morals of man are a development from the brute. First, second, third, fourth, fifth, sixth and no mention of God or of religion. No men-

tion of conscience. When the boy goes out from school, if he believes Darwin and believes his teacher, the Bible is to him a story-book. Christ is reduced to the stature of a man with an ape for His ancestor, on His mother's side, at least—and, as many teachers believe, on His father's side also.

Are you surprised when I tell you that within a month I met a young man, twenty-two years of age, who said he had been made an atheist by two teachers in a Christian college?

In Miami I spoke on this subject, and a mother told me that her boy would not pray—she found that he believed in the Darwinian doctrine. They are robbing our boys and girls of spiritual life; a professor can not cram enough intelligence into a boy's brain to offset the shrinkage of the heart when he takes God out. I have reached this conclusion; that if we are not allowed to defend the Bible, they should not allowed to attack it and rob our children of their faith and hope.

I have pointed out what seems to be the natural consequences of Darwinism. Nietzsche took this hypothesis, brought man down to a brute basis, taught that might makes right and laid the foundation for the greatest war that man ever knew. He got it from Darvin. He says Darwin was one of the three great men of his century. He praises Napoleon as the greatest because he made war "respectable" again. I have here a quotation from an editor in Paris, written when there was a peace meeting there, some twenty-one years ago: "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been based upon the divine nature and divine origin of man. Men were looked upon as the children of one God, and war was, therefore, fratricide. But now that men are considered children of apes, what matters it if they slaughter one another?" This was fifteen years before the war began.

The reason this pernicious evolution doctrine has not done more harm is that it has not reached the mass of the people. It is those who have the most education who have been injured most by it. It has not misled the mass; the people, as a rule, do not believe in the ape theory.

Darwin gives us a family tree which begins in the water with larvæ, and then traces the line of descent to European apes. Over eight hundred times he uses the phrase, "We may well suppose." Compare this phrase with the Bible's "Thus saith the Lord!" The Bible is built upon the rock and the other upon hypothesis. When they tell you that their sciences are the most important, you can answer that there is a science more important than any they teach in the schools. It is the science of how to live. It is more important that you trust the Rock of Ages than that you know the age of the rocks. When those who teach the physical sciences look down upon those who preach the gospel, tell them what Paul said: that the things which are seen are temporal; the things that are unseen, eternal.

Mr. Roosevelt, when President, talking to the Harvard law students, told them that there was scarcely a great conspiracy against the public welfare that did not have Harvard brains behind it. This might have been said of any other university as well. Many graduates go out with no sense of responsibility to God or society; they are the bulwark of every unrighteous cause, the defenders of every vicious system. When reform starts in this country, it starts with the masses. Reforms do not come out of the brains of scholars.

Some of these young men graduate from our colleges, go into business and become profiteers. They do not commit petty larceny; sometimes they go into glorified larceny and use the lawyers who come out of our colleges to keep them out of the penitentiary. We have to enact child-labor laws to keep them from dwarfing the bodies and souls of little children. Anti-trust laws are necessary to keep them from ruining small competitors.

I believe the brute in man is brought out largely by the theory that makes man believe he is blood relative to the brute. Man must be brought back to God, to a belief in the Bible as the word of God and to a love of Christ as the Son of God.

* * *

The world is given as the prize for the men in earnest; and that which is true of the world is truer still of the world to come.—*F. W. Robertson, D.D.*

The Sanctuary

The Treasures of the Snow

BY REV. WILLIAM H. BATES, D.D.

Hast thou entered into the treasures of the snow.—Job. 38:22.

IN the old mythology Jupiter is fabled to have presented Pandora a box filled with gifts, in which were all human ills, but having Hope at the bottom. She brought the box to men, and when they opened the lid the ills flew out, and in their quick attempt to shut it again, they prevented the escape of only hope. The ills were flying abroad, while hope was imprisoned within.

Similarly, many of God's gifts to men. Not infrequently only the ills—if anything can be called ill that God gives—are seen, while the real treasure remains unseen behind. We have just entered upon the Winter months. With the winter God gives us snow. Our text—a question that God put to Job—implies that there are treasures in it. But do not all, except the gleeful children wedded to sleds and skates, regard it, the rather, as an ill? think of its coldness, its uncomfortableness, its unpleasantness, while scarcely, if ever, discerning its treasures?

In that magnificent Benedicite hymned by the three children in the midst of the fiery furnace, recounting the numerous works of God, they sang: "O ye Ice and Snow, bless ye the Lord; praise Him and magnify Him forever." It is not inappropriate, betimes, to study in the sanctuary God's other revelation; to search his Works as well as his Word for treasures hidden therein. Since, in the months to come, God will be showering upon us his gifts of snow, let us, this morning, to the praise of his name and for our own instruction and profit, seek to enter into the Treasures of the Snow.

We shall discover—

I. A Treasure of Beauty.

Ere we look more closely, doubtless we are all at once ready to say that there is nothing more beautiful than that unstained fleecy whiteness as it comes falling so gently down through the silent air, tenderly and lovingly enfolding the unsightliness of the unclean earth in its own pure embrace. How beautiful it must have been to the woman who, returning to the North after a long residence in the snowless tropics, ran out and caught with her hand the first-coming snowflake and kissed it! And that was not a bad conceit of the little child who enthusiastically exclaimed as the snow-flurry came following the cold autumn rain, "Oh! see, mama, the rain is all popped out white!"

It is a pity that some of our best poetry has, in our sentiments, been degraded by parody. Yet, with all its parodying, my feeling for that exquisite poem, "Beautiful Snow," has remained unchanged.

"Oh! the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,
Over the heads of the people you meet,
Dancing,
Flirting,
Skimming along,
Beautiful snow! it does no wrong.
. . . . . .
Pure as an angel, gentle as love!"
Beautiful snow from the heaven above,

But such beauty as this Job could see, as can we all. The text implies that there were beauties that Job had not seen, and that, to be seen, they must be carefully sought.

Catch—be very gentle now, for we are dealing with wee, tender things—catch a snowflake, another, another, a thousand. Your eye, at best, is a little dim; so pass them under a microscope. "Oh! beautiful, wonderful!" you exclaim:

"why, they are all unlike!" Yes; probably there were never two snowflakes alike. And as you notice how marvelously regular and symmetrical they are, you add, "What wonderful similarity in the diversity!" and as you begin to suspect that they are built according to a definite plan, they melt away.

It is true that every snowflake, and every ice particle, is built upon a definite plan. They are all crystals, and if left free to form, they will form in a certain way. Get Tyndall to throw a solar beam, or the beam of an electric lamp, through a block of ice for you. The forming process is reversed. Silently and symmetrically the crystalizing force built up the atoms, silently and symmetrically the beam will take them down.

"Hold! look! Flowers in there! beautiful ice-flowers," you say. Yes, and snowflakes too, for our purpose; for both are formed on precisely the same plan. Imprisoned in the ice-block, you can study them at your leisure.

The molecules of which the flake is formed arrange themselves hexagonally. You that have studied geometry will remember that a hexagon is a figure having six sides and six angles. Perfect snowflakes are six-sided or six-limbed stars, with angles of exactly sixty degrees, each star possessing six rays, and resembling a beautiful flower of six petals. As one has expressed it, "This blossom of cold is six-leaved; it radiates on every side in the most exquisite crystalline forms, so ethereal, so spiritual, like the ghosts of the flowers that perished in the summer, coming back from heaven to earth" (Hugh Macmillan).

Having seen them taken down, now let us see them form. From a central nucleus shoot out six white spiculae, or little darts, every two of which are separated by an angle of sixty degrees. From these central ribs smaller ones diverge at the same angle. The most wonderful variety of forms are assumed. There is tracery of the finest frozen gauze. At the ends of the rays, or where the sides corner, often little frosty rosettes cluster, visible only with the microscope. Beauty is superposed upon beauty till the eye is dazzled and the mind bewildered. Thus is seen, as the poet says,

> "The tiny spherule traced with lines
> Of nature's geometric signs."

No where in all nature can be found more of crystalline grace than in the snowflake. Oh, beauty-lover, think kindly of the snow hereafter, and let us all, since we must tread upon it, tread upon it more reverently and softly, for in every square inch of the white carpet with which the God of nature covers the earth, are twenty-seven thousand of these crystal beauties. Such is the treasure of beauty in the snow.

It is said that everywhere in nature, beauty is the flower of utility. We shall find in the snow—

II. Treasures of Utility.

1. The snow is of great sanatory use. Evaporation takes place at all temperatures, but the more the higher the temperature. There is much more evaporation from a given surface of water than from the same area of snow, for two reasons: (1) There is much more moisture in the water than in the snow, and (2) the water is of a higher temperature, for the snow is frozen water. Let there be water, or a wet soil, in the place of the snow-covering, and there will be more evaporation by day; the air will be filled with rising moisture which the cold will precipitate back upon us, and we shall live and move in a bath of chill vapor—the inevitable and prolific cause of coughs, colds, influenza, pleurisies, and I know not how many more of their horrid kindred. The Almighty's prescription for a healthful winter is snow.

There is an old proverb, "Green Christmases make fat churchyards." Two centuries ago, Dr. Bartholinus, of Copenhagen, who was no quack, wrote a treatise 250 pages long, *De Nivis Usu Medico*, and in one chapter he treats of its use in surgical operations, a practice taught him by Marcus Aurelius Severinus, of Naples. Harvey, the English discoverer of the circulation of the blood, used it as a remedial agent in his own case. But I need not trench farther upon the field of the physician. You see that in the snow is a treasure of sanatory usefulness.

2. The snow is of great use in fostering vegetation. A snowbank may be more profitable than a gold mine. The American husbandman says, "Snow

year, good year." Spaniards say, "A year of snow, a year of plenty." The Italian says, "Snow for a week is a mother to the earth;" and also more concisely, "Under the snow, bread."

Next Spring you farmers will go out to see your fields where you have sowed winter wheat. Perhaps you will shake heads and say dolefully, "Winter killed!" Why? For want of snow. Or perhaps your faces will break out into a smile as you see the springing greenness, and you will gratefully say, "Thank God." Why? Because of the snow. The great winter-wheat growing belts of Russia and of our own Northwest would never have been, and would not be, were it not for the snow. Your loaf of bread, with its snowy slices, speaks of the treasures of the snow. My hearer, as you sit down to your table to-day and break the bread God has given you, lift up your heart and voice to him in thanksgiving for his snow.

The success of our grass crop is dependent in a great measure upon the snow. So of flowers and fruits. The fact you know. Do you ask its explanation?

Doubtless there will recur to the mind of many of you, the old proverb, "The snow is the poor man's manure." But I fear this proverb will have to be relegated to the limbo of rejected sayings where the maxims of men, based on untruth or scant truth, are fast being consigned. Chemistry shows us that, while there are traces of ammonia in the snow, there is no more virtue in it than in an equivalent of rain. It is true that the snow is promotive of fertility, but it is so for a reason different from that which the proverb assigns.

You remember the Scripture which saith, "He giveth snow like wool" (Ps. 147:16). While woolen is no warmer in itself than cotton, or any other fabric, it is much more promotive of warmth because of its structure. It is light, open, fibrous; its spaces are filled with air, which makes it a bad conductor, and hence keeps in the heat that is trying to escape, and its contact conveys the idea that its substance is warm. Snow, not in its color alone, but in its structural character, is like wool. A snowflake, by its hexagonal sides, imprisons in its hexagonal angles air ten times the bulk of its own substance. It is therefore a bad conductor, and so becomes to the earth what clothes are to our bodies.

The morning after Fort Donelson was taken in our Civil War, could you have seen that Western regiment of soldiers—the Iowa Second—rise, lifting the mounds of snow beneath which they had been sleeping, you would have thought they had had a most wretched bed. But said one of them, "It was not at all so bad as you imagine."

Mr. Glashier, the English meteorologist, has found by numerous experiments that a thermometer placed on long grass during cold weather, will have the mercury sink thirty-four degrees lower than one placed in snow. Not only does the snow keep out the cold, but it keeps in the heat which the earth is ever radiating. This, then, is what the snow does for the winter grains, the grasses, the flowers. It protects them, keeps them from perishing with cold, indeed keeps them warm.

Your violets and your lilies have become tired with their hard summer's work of blossoming and blooming. They want to go to sleep and rest. So God tucks them up in their little bed with a fleecy snow-white coverlet, and there they sleep all snug and warm till the sun returns from his southern journey, and, mounting high in the heavens, sends down his beams to pull the covering off and kiss the eyes of the little sleepers open. Oh, how much there is, not only hidden in, but hidden away by, the snow!

"There from the outer sense concealed,
Lies the soil shut in by a veil of snow;
But there, to the inward eye revealed,
Are lilies that blossom, and flowers that glow.

"And that other world, to my soul I say,
That veiled and mystic world of the dead,
Is no further away on any day,
Than the lilies just under the snow we tread."

3. The lumberman will tell you the use of the snow in enabling him to bring out the otherwise inaccessible woody treasures of the forests and swamps.

4. The meteorologist will tell you of the use of the snow to all countries and climes, as constituting the great and lofty reservoirs whence the springs and rivers and irrigating channels are fed.

5. The geologist will tell you of the use of the snow even in making the world what it is. The internal forces of the earth upheaved the mountains to enormous heights—too high indeed, too rough, too bold. The sun, with invisible fingers, picked the water in pieces and lifted it up in the form of vapor into the clouds; the winds carried it, the cold congealed it, and it fell, fell, fell year after year upon the mountain tops, accumulating more and more, until its own weight pressed the bottom portion into ice. Then, by the attraction of gravitation and the snow-pressure from above, the glacier began to descend the mountain side, cutting, grinding, smoothing off, filling up, working the mountains and hills into better forms. All countries bear marks of this glacier action. God used the snow to construct the world with. The snowflake was his plowshare with which he plowed down the mountains and filled up the valleys. It was his chisel with which he cut away the granite of the everlasting hills.

6. My hearers, did you ever reflect that the snow is good to grow brains with? Not that there is a direct, or cause-and-effect connection between the two; but still there is a truth here that is well worth our while to have our attention called to.

It is a fact that pretty much all the enterprise and intellectual energy lie within the snow line. Some one has said that the land is more fruitful as you approach the tropics, but as you touch the snow what is taken out of the land is put into the man.

Some time ago a writer in this country, speaking of Great Britain, said: "If you will draw a line from Edinburgh southward until it touches just half way in the measured distance of England and Scotland together, and then count the greatest names in each half for a long time back—Burns, Scott, Wordsworth, Watt, Arkwright, and the Stephensons, with many others that could be mentioned—you will see that, though London and the Universities are to the south of the line, the preponderance of genius and power is to the north." And speaking of the United States, he says: "In our own country this fact is still more striking and clear. Whatever line can live in our literature, so far has been written in the North" (Robert Collyer, in "Nature and Life").

Possibly the above may need to be discounted a bit now; but, explain it as you may, it is a fact that most of the enterprise and intellectual energy the world contains, lies within the snow-line. I think Prescott hints at the explanation when he says: "I think better of storms, since I find that though they keep a man's body indoors, they bring his mind out." That is it: when the snow and its concomitant inclemencies come, men are the more kept indoors, and the mind, unoccupied with outward things, begins to develop its own resources. Hence almost all the valuable products of the human mind, literary and mechanical too, are in the realm of the snow.

7. On a cold, dark, windy night when the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute while Ursula his wife was preparing supper. They heard a voice singing outside—

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said: "What a pity that such a fine, sweet voice should be spoiled by being tried in such a storm." And the wife, who had lost a little boy not long before, had her heart quickly open to the little wanderer. They opened the door and saw a little ragged child. Here are the last two stanzas of his song:—

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,

And for me there is no rest.
Yet I neither faint nor fear.
For the Saviour Christ is here.

"If I live, he'll be with me;
If I die, to him I'll go.
He'll not leave me, I will trust him,
And my heart no fear shall know.
Sin and sorrow I defy,
For on Jesus I rely."

As he ceased singing, they invited him in. Indeed, they took him unto themselves, nourished him, educated him, and he began and pushed far on a mighty work for the world. We can hardly find Martin Luther—for that little boy was Martin Luther—we can hardly find Martin Luther and the Protestant Reformation in a snowflake; but you can easily see that a snow storm had not a little to do with Martin Luther and the Protestant Reformation. And that was not the only time that the snow has opened people's hearts and led to the raising up of mighty men for God and the world.

8. In the summer of 1916 wife and I were vacationing twelve miles out on Long Island at Forest Hills, the most beautiful of all New York's suburbs. At two o'clock Sunday morning, July 30, the household was awakened by a tremedous noise and a violent shaking of the house. What was the matter.

Eight thousand pounds of the most powerful explosive then known, TNT (trinitrotoluol), manufactured in Heidelberg, Pa., had been transported to Black Tom's Island, in New York harbor, for shipment to France to be used against the Germans in the world war. But the stuff went off that night. What havoc it wrought! Five million dollars worth of ammunition, three-and-a-half millions worth of sugar, 85 loaded freight cars, 13 storage warehouses, 6 piers, window glass in New York and Brooklyn worth a million, and untold property besides, were all destroyed. The police estimated that as many as 40 people were killed. The total loss of property has been set as high as 40 million dollars.

Sixteen thousand pounds of this explosive were safely started from Boston to France, and en route in Halifax harbor it exploded and destroyed half the city.

It was believed at the time that the explosions were due to Hun emissaries, but it has been found out that such was not the case. It has been learned that in the 8,000 as in the 16,000 pounds of TNT there was one pound of impurity which prevented the complete "stability" of the compound, and it therefore went off of itself.

Dr. Lyell Rader, the noted and outstanding Christian chemist and perfecter of TNT—the problem of making it safe for transportation was solved in his laboratory—gave a series of talks in Philadelphia last April, on the Bible as supported and confirmed by chemistry. Thank God that so many of our first-quality scientific men, as also military men and men high in social life, are humble and devout believers in the Divine origin, the integrity and authority of God's Word. Dr. Rader quoted from Job, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" and he explained that nature-principles specially wrapped up in snow and hail revealed how the compound could be "sublimed"—a degree beyond chemical perfection—and the danger element in transportation (flame does not set it off) eliminated. A treasure of utility indeed!

One-eight-thousandth part of impurity caused the havoc in New York and one-sixteen thousandth part occasioned the destruction at Halifax, and Dr. Rader warned his hearers of the danger and wreck potential in a single sin! Let this enforce the lesson we shall shortly have on purity.

Besides treasures of beauty and utility, there are in the snow—

III. Treasures of Religious Instruction.

1. The snow teaches a lesson of *human frailty*. As I look at the snow flake and see how bright and fragile it is, it says—

"All that's bright must fade,
The brightest still the fleetest."

and then it fades away. As I think of human hopes and joys, another says—

"Like the snowflake on the river,
A moment seen, then gone forever."

Oh friends, let us not expect to always keep all our frail household treasures because they are beautiful and dear to us. These little snow-white crystals of humanity God has sent down to us, are beautiful, but how frail they are! And let us, not ourselves, because we are strong and well to-day, therefore count on to-morrow. The snow as it comes and goes, tells of the frailty of all things human.

2. The snow teaches a lesson of *dependence*. It cannot keep itself. If the temperature changes but a few degress, or the rain falls on it, it is gone. It depends for its continuance on conditions that God supplies. Just so we, in our frailty, depend for our continuance on conditions that God supplies. Let the conditions but change a little, and we wither. Let him but withdraw his supporting hand, and we vanish away.

3. The snow teaches a lesson of *loving trust in God*. The snowflake says to me: "Do you see what wonderful skill has been used in my construction?" I reply, "Yes, it is wonderful." "And do you know what mighty power is used in my production?" I reply that in my studies in chemistry and natural philosophy I have learned something about that.

The amount of force expended in producing aqueous vapor, of which snow is formed, is almost incredible. In Youman's *New Chemistry* are recorded an experiment and a calculation from data afforded by Count Rumford and Professor Tyndall. The material started with is nine pounds of ice; and the same would be true of snow. Incredible as it may seem, from what is there stated we may learn that the amount of force requisite to raise nine pounds of ice to water, would suffice to raise a ton weight 433 feet high; and the amount of force requisite to raise nine pounds of water to steam—or vapor of which snow is formed—wounld raise a ton weight 2,900 feet high. Though going beyond what is required by our subject, it may be added that the force necessary to separate that quantity of vapor into the constituents of oxygen and hydrogen gas, would raise a ton weight 22,320 feet high.

Says Professor Tyndall: "I have seen the wild stone-avalanches of the Alps which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer. I have also seen snowflakes descending so softly as not to hurt the fragile spangles of which they were composed; yet to produce, from aqueous vapor, a quantity of that tender material which a child could carry, demands an exertion of energy competent to gather up the shattered blocks of the largest stone-avalanche I have ever seen, and pitch them to twice the height from which they fell."

Why, hearer, the power represented by the snowflake that falls so softly on your face, would suffice to blow you to atoms! Yet how tenderly and lovingly it is exercised to produce the little snow crystal! "Now," says the snowflake—and this is but the extension of Christ's lily-of-the-field argument out of summer into winter—"now," says the snowflake to me, "if God spends such wondrous skill and such mighty power on me—me, an insignificant little snowflake—what will He not do for thee, oh thou son of God and heir of immortality!" Oh! Christian, learn the snowflake's lesson. Look at it, and never doubt or distrust your Heavenly Father again! Trust Him, lovingly, evermore.

4. The snow teaches a lesson of *purity*. Its unearthly whiteness flashes into our souls the mandate, "Be ye holy, for I am holy." Each shining blossom declares "the Lord is glorious in holiness." As we gaze, tears start in our dazzled eyes, for, alas! we are vile.

Permit me to point this last lesson by referring again to the poem "Beautiful Snow." The *London Spectator* pronounces it "the finest American poem ever written;" and it seems to me that since Hood's "Bridge of Sighs," nothing has equaled it in pathos. It first appeared in the winter of '61-2 in a St. Louis paper, and the night following its appearance a person in this audience heard it rendered by that inimitable elocutionist, Alf. Burnett. It was written by an actress who formerly lived in St. Louis in great style and magnificence, a woman of

notable genius and of surpassing beauty, and connected by marriage with some of the first people of the country. Her moral sense debauched by the practice of her profession and the defenses of her purity thus broken down, she fell, and died the victim of her sin.

"Once I was fair as the beautiful snow,
With an eye like its crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!

"Once I was pure as the snow—but I fell!
Fell like the snowflakes, from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed at, to be spit at and beat;
Pleading,
Cursing,
Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God! Have I fallen so low?
And yet I was once like the beautiful snow.

"How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be, when night comes again,
If the snow and the ice struck my desperate brain,
Fainting,
Freezing,
Dying alone,
Too wicked for prayer, too weak for a moan,
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be, and so die, in my terrible woe,
With a bed and a shroud of the beautiful snow."

My friends, to such, and to you, to me, to all, the snow says, "Be pure as God is pure." "Impossible!" you say? No, not impossible! Thank God, His word comes even to such—and when we get before God's holy law, I fear we won't find so much difference between sinners as we sometimes fondly imagine, for all have gone astray, all have sinned and come short of the glory of God (Rom. 3:23). Thanks be to God, His word comes to all, to such even, and says, "Though your sins be as scarlet, they shall be white as snow" (Isa. 1:18).

Dyers will tell you that scarlet is a color that cannot be taken out. Let the fabric be eaten with chemicals, and as long as any fabric remains the color will cling. Ah! but in God's chemistry we have a detersive—*it is Christ's blood*—that can wash the soul, all scarlet with sins, white as snow! Says David in the fifty-first Psalm, repenting of the fearful crime with which his memory—not his soul—will ever be spotted, "Wash me, and I shall be whiter than snow." Christ's blood is the source of our soul purity. If the snow shall teach us this lesson of purity and lead us to attain it, it will not have fallen in vain.

Thus we have considered some of the Treasures of the Snow: its treasures of Beauty, of Utility, and of Religious Instruction.

The astronomer sweeps the heavens with his telescope, and brings it to bear upon the planet Mars. He beholds at its poles a white substance appearing in that planet's winter and disappearing in summer. It is snow. There is inclemency in the heavens. But in the heaven of heavens, where the redeemed of God are, I am sure no snow appears, for that is no inclement clime. All is sunny and genial there: no night, no cold, no snow. The snow is for us while upon the earth. May its treasures—its treasures of beauty appealing to our aesthetic tastes; its treasures of utility appealing to our gratitude to God; its treasures of religious instruction appealing to our religious sense—may its treasures lead us all to the God who gives it.

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Afflictions often make God's command peculiarly dear. They give a new and blessed meaning to God's sweet promises. All God's true children gloriously learn that Christ will be with them when they are in the smoke of conflict and in the fire of trial.—*Robert Stuart MacArthur.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., INDIANOLA, NEBRASKA.

November completes the harvesting of Nature, and sums up our gratitude to the Bountiful Giver. This thankfulness can best be expressed by living the Spirit of Christ in all possible intensity. Much of Nature becomes bleak in November; and Christianity is the only thing that can save our souls from bleak despair. The world is dying for lack of Christ.

"THE GATES OF HELL"

MATTHEW 16:13-20

Many ask if the evil in the world is not increasing. The peril to our young people is appalling. Greed stalks abroad. Selfishness does not care for the welfare of others, for fear of entangling alliances. The evil one seems often to carry all before him. The enemy early in the world war seemed sure of success against Verdun; but the French general lived up to his rallying cry, "They shall not pass." Christ has issued a surer rallying cry, "The Gates of Hell shall not prevail."

Even some Christians think that matters will get worse and worse and the Church utterly fail; so that Christ will need to come in person to prevent disaster. The teaching of Christ, the only possible meaning of many of the parables, the purpose of the gift of the Holy Spirit, all assure us that Christ has issued a rallying cry that can never fail. His honor is at stake; the authority and power of God are identified with the cause; and only one issue is possible. "The Gates of Hell shall not prevail."

Absolutely no one on earth is too bad to be redeemed by Christ. "Bob Ingersoll" might have been a preacher of the Gospel. "Whoever will" may come. Millions all down the ages have been rescued from sin. Christ can save the body from diseases; and He has delegated His power to the medical profession, not excluding others. He can save the mind from the bias of heredity. Lew Wallace read the Bible to refute it; but he became a believer and wrote "Ben Hur." He can save the soul, besotted with sin, which is worse than leprosy. The first text used by Jesus was "Repent!" That would have been mockery, if man could not turn "right about face." Prayer helps ourselves and others. There is something in personal magnetism and telepathy. Christ can hypnotize anyone that yields his will to Him; and the devil can then do him no harm. The function of the Church is to bring Christ and the needy soul together, in fellowship. Heredity and environment only are effective in driving us to Christ, for glorious victory.

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"THE LORD HATH GIVEN THE VICTORY"

JOSHUA 6:1-21

The fall of Jericho was both historic and parabolic. Jesus said to His disciples, "Say unto this mountain, be removed; and it shall be done" (Matt. 17:20; 21:21). "Every mountain and hill shall be brought low" (Isaiah 40:3). The blighting of the Fig Tree was historic and parabolic (Luke 3:5). In the early days of the nation God dealt with the people as in kindergarten. He taught by object lessons. The Red Sea was divided. The Jordan was crossed dry shod. The faith of the people and the symbol of God's presence, the Ark, won the victory. God gave the victory.

The walls of Jericho crumbled before the breath of the Lord, in answer to the faith of the surrounding army of Israel. It was much for Joshua; and the truth spiritually is worth more to us. When the walls had fallen, the work of man just began. They advanced and took the city. God did what men were not able to do; but they had their part.

Slavery died at the shout of victory. In the British Empire it was abolished in 1833, without the shedding of blood. In U. S. A. it became involved, and the civil war was necessary to victory. The Liquor Trade has been overthrown, by the faith and shout of the followers of Christ. The walls around White Slavery have fallen down; and now the voice of Christ calls to His disciples, "Go in and take the city." The city of ignorance must thus be taken. The Jericho of self must be surrounded and possessed. Pray and work. "God giveth the victory."

"SUN, STAND STILL"

JOSHUA 10:6-21

The Bible is not tame. There is excitement enough for any one. It partakes of the times, often warlike, cruel, drastic. The cup of the Amorites was full. Instead of employing a deluge of water, God used Joshua as a besom. Joshua came to the help of the Gibeonites. He won the victory. The day seemed too short for completing the rout; so Joshua combined prayer to God and a command to the sun. "Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon.

"Is not this written in the book of Jasher?" This was a poetical book. It is also mentioned in 2 Saml. 8. Many think the statement is purely allegorical, metaphorical. If it is to be taken literally, then it is to be explained by the refraction of light, which God increased to a wonderful degree. This was similar to the shadow going back on the dial of Ahaz (2 Kings 20:11). In any case it means for us that God gave Joshua his request, which virtually was for complete victory. Monica prayed that God would not let her son, Augustine, go to Rome. God let him go, but the real prayer was answered by bringing him to Christ. John Bunyan prayed for liberty to preach the Gospel. He did it better in the jail, where he wrote The Pilgrim's Progress. Jesus taught His disciples to pray, "Thy Kingdom come." The day has been lengthened, and now the work is being intensified, so as to be completed before the end of the day.

This miracle story teaches another great truth, that God uses nature to help us gain moral and spiritual victories. On different occasions great storms discomfited the enemies of Israel. Even hornets were employed to drive them out. To-day God can use and does use the forces of Nature to accomplish His purposes. He even overrules the catastrophies of nations to advance the cause of humanity. Pemier Ian Smutts, of South Africa, one of the greatest statesmen of today, has said: "The Peace Treaty will fade, but the covenant of the League of Nations will stand as sure as fate. Already 48 nations have gathered around it at its first meeting in Geneva; and all free people will gather. There is no other way for the future of civilization."

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The best preparation for the future is the present well seen to.—*George Macdonald.*

ONLY ONE GAVE GLORY TO GOD

LUKE 17:11-21

Gratitude is human. Even animals show appreciation of kindness. He is an ingrate that does not thank his friends for favors. If we thank any casual friend, how much more should we thank God, Who is continually blessing us with undeserved tokens of love!

The first National Thanksgiving Day was November 26th, 1789. It has been annual since 1863. And always the proclamation of the President has referred definitely to God, as the Bountiful Giver, to Whom thanks were to be given. If by airship one could fly over U. S. A. from Atlantic to Pacific on Thanksgiving Day, what proportion of the people would he see in the Churches, giving glory to God? If the same vision was given on any Sunday, would he not exclaim, "Where are the nine?" If we listen to the talk of the people any day, glorying in the greatness of America, glorying in their achievements, glorying in their good fortune; would we hear even one in ten giving glory to God?

Henry van Dyke from The Hague, October 1, 1916, wrote these words home, "They tell me you are rich, my Country; but doest thou prosper indeed? Better news I crave. O dearest Country, is it well with thee? And is thy soul in health? A nobler people, hearts more wisely brave, and thoughts that lift men up and make them free; these are prosperity and vital health."

We should be thankful for all the blessings of life; but more than this, we should be thankful for the capacity to enjoy these things. God has made our bodies and our minds and our souls so that we may be supremely joyful in the good things He so lavishly provides. We ought to cultivate these capacities *Godward*. Health is more than restoration to health. We should be grateful for the ability to help others, even more than for the capacity for enjoyment. Above all we should be grateful for God Himself, as revealed to us in Jesus Christ.

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One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day.—*Western Recorder.*

Library Table

Christ's Self-Consciousness and Virgin Birth

BY PROFESSOR LEANDER S. KEYSER, D.D., SPRINGFIELD, OHIO

THE recent reading of a very good book has suggested this article. We refer to Dr. H. R. Mackintosh's "The Doctrine of the Person of Jesus Christ," which was published in 1912. The author has been a professor of theology in New College, Edinburgh, Scotland, for a number of years. Besides the book named above, he is the author of an excellent work entitled, "Immortality and the Future: The Christion Doctrine of Eternal Life" (1917), and also of "The Originality of the Christian Message" (1920). His works seem to be soundly orthodox (with here and there a few unnecessary concessions), and he usually stands by the New Testament revelation, and defends its statements with rare power and convincing logic. His style is also very pleasing and forceful. It certainly is gratifying that a man of such knowledge and strength should take a sturdy evangelical position. Two of his books are published in this country by the Scribners and one by George H. Doran Company. He is not to be confused with the two liberalists, Dr. Robert Mackintosh, the Britisher, and Dr. Douglas Clyde Macintosh, the American.

Regarding the book first mentioned, we have two criticisms to offer. One of them relates to the personal consciousness of Christ. We would not want to say that Dr. Mackintosh is unsound here, but he certainly is not clear. He seems to think that Christ's human nature in itself is personal—that is, if the Son of God did not assume a human person, He did not assume true human nature; He is not truly human. (Of course, our author is very firm on the deity of Christ.) Therefore, what is known as *anhypostasia*, or, better, *enhypostasia*, Dr. Mackintosh cannot wholly accept. The first of these terms means that Christ's human nature in and of itself did not possess personality, but that the egoity of Christ came solely from the divine side. The second term—which is no doubt the better one—means that, in the very constitution of our Lord's human nature, the divine Logos supplied it with the person; thus there never was a time when Christ's humanity was without personality, and yet the ego of the God-man came solely from the divine nature.

Now let us see why this doctrine of the *enhypostasia* of the human nature must be upheld. First, if the divine Logos was united with a human person, there would have been no real divine incarnation, but only a mystical union between a human person and a divine person, such as subsists between every regenerated person and Christ. Then it could not properly have been said, "And the Word became flesh, and tabernacled among us." None of us who have been converted would be so daring as to make the claim that we are divine incarnations.

Second, if the divine Son had been united with a human person, Christ would have been two persons; a being with two I's instead of only one. That would have been an abnormality. Besides, Christ never referred to Himself as two persons, but always as only one. He always used personal pronouns of the singular number in speaking of Himself. So did all His disciples in both their conversations and their writings. No single passage of Scripture will be found that attributes to our Lord a dual consciousness.

To suppose that a human ego was brought into existence, and then destroyed by or absorbed into the divine ego, or that the two were merged together into one ego, is to go to the depths of absurdity. No one would dare to assign such an abnormal status to our Saviour. Everywhere He is represented as one person with two natures, divine and human.

Can we get something of a clear idea of the incarnation of the Son of God? I believe we can. According to the New Testament, Christ was conceived by the Holy Ghost. It is not very difficult to grasp the thought that the ego of the

divine Son graciously and condescendingly came down here into the realm of time and space, and submitted to the work of the Holy Spirit, who enfolded Him in human nature taken from the seminal substance of the Virgin Mary; so that thereafter the divine person would function through His assumed or ensphering human nature. Thus in the very act of the incarnation the human nature was put in possession of personality coming from the Logos. This may be mysterious, but is it more mysterious than the constituting of a human ego by means of natural procreation?

But did the divine Son assume real human nature if He did not assume a human person? We answer, Yes. Personality is not something that is peculiar to humanity. It is not a human person that is unique; it is human nature. Therefore, when the divine person of the Son assumed human nature, He assumed *true and actual* human nature—that very substance which distinguishes men from God and angels. The divine Son was Himself a person from eternity; therefore in becoming incarnate it was not necessary for Him to add another person to Himself, but only to assume another nature—namely, our human nature.

Our author holds to the miraculous conception of Christ and the virgin birth. But he goes too far when he says that this doctrine is not essential to the evangelical faith. We are not now dealing with what is essential to eternal salvation, for that is in God's hands. Our concern is for the integrity of the whole evangelical truth. What would follow if Christ was generated in the natural way? Just what we said above: then a human person would have been produced, and if the divine Logos was united with this human person, He would have been two persons, a being with two I's and, therefore, with a double consciousness; which is both unscriptural and preposterous.

Still more, there would have been only a mystical union between the man Jesus and the divine Logos, and therefore no true divine incarnation. And still further, the gospel record would be discredited. If men can, on account of rationalistic preconceptions, cut out the accounts given by Matthew and Luke of the miraculous conception of Christ, they can go through the whole New Testament in the same way. Then how can Dr. Mackintosh uphold so stoutly the divinity of Christ? If the narratives of the virgin birth are "interpolations," so also may be all the passages referring to Christ as divine.

While, therefore, we rejoice that Dr. Mackintosh believes so implicitly in the virgin birth of our Lord and argues so cogently in its behalf, yet we regret most keenly that he yields so much to the liberalistic theologians as to admit that this doctrine is not an integral part of "the faith once for all delivered unto the saints." He should have remembered that the latitudinarians who reject the divinity of our Lord almost to a man begin with rejecting the conception of Christ by the Holy Spirit.

Just a word in conclusion. Dr. Mackintosh rightly contends that, if we hold to the doctrine of Christ's deity, conception by the conjunction of the male and female sexes still would not remove the miraculous element from the transaction. It would be simply substituting one miracle for another. Therefore nothing is gained by rejecting the virgin birth, while the view of natural generation lands us in many absurdities. All evangelical believers know that Christ was a unique Person in the world's history; therefore it is only to be expected that his entrance into the realm of human life and experience must have been unique. His leaving the world was unique; so must have been His coming into the world. It is only when men heartily accept the whole evangelical record that they can see the beautiful reasonableness and consistency of the Christian system of truth.

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The future of any nation rests with the molders of that nation's ideals. Some one has said that Germany sold her soul and today the world is paying the price. Ideals were taught in German schools and universities that were far from the noblest and that failed to recognize the teachings of Jesus and both individuals and nations must love their neighbors as themselves.—*Christian Observer.*

Editorial

Spiritual Vitamines

THE word Vitamine is not in the *Standard, Century, or Webster's* dictonaries. It is a new word and, while much in use now, not until in a dictionary of the vintage of 1919 do we find it.

This is what Winston's *Simplified* says: "VITAMINES—a newly discovered group of substances, the nature of which is not yet fully determined, that are found in largest amounts in milk, butter-fat, cod-liver oil, yeast, fresh fruits, and vegetables whose edible parts are green leaves, and that, while not directly food, are essential to the welfare of the body."

The human body is said to be composed of—besides water—sixteen chemical and mineral elements: oxygen, nitrogen, carbon, hydrogen, iron, silicon, sulphur, calcium, sodium, potassium, phosphorus, magnesium, chloride, iodine, fluorine; manganese, and traces of others. In order to attain the body's proper development and to maintain its healthy and normal functions, food must be supplied which contains all these elements. But this is not all: the food must contain this always-existing but newly-discovered element, *vitamine*.

Professor Karr reports experiments made upon animals in Mendel's laboratory at Yale. They were placed upon a ration that years ago would have been thought to have sufficed for the body's needs, but the food was destitute of or deficient in vitamines. They took the diet for a few days, but then refused to eat it and went into a rapid decline; a vitamine preparation was administered, and appetite and rejuvenation were restored.

Now, it is not known just what vitamine is, the same as we do not know just what Life is. We know that vitamine and life *are*, since their effects are well known, but *what* they are we do not know.

There are distinguished here three vitamines: fat-soluble A, water-solubles B and C. Vitamines in foods vary from richness of it down the scale to destitution of it. And there are manipulations of food, by cooking, etc., etc., that destroy it altogether.

Is here a parable?

In the BIBLE CHAMPION of last March was an editorial on "Man's Dietetics and God's." God's dietetics were seen to be perfect; man's not so. The Manna that God provided during the Exodus was the only perfectly balanced monodieteration ever devised. It was therefore rich in vitamines. God provides sustenance not only for the bodies of men, but also for their souls, and this, it goes without saying, coming from His hand is duly supplied with spiritual vitamine.

Milk is said to have more perfectly the elements of nutrition than any other article of food. A medical journal says, "Milk normally contains all of the food potencies currently designated as vitamines A, B and C." God has provided "the sincere milk of the Word," which contains all the elements of spiritual nutrition, vitamines and every other kind.

It is the Word that nourishes. Says Jeremiah, "Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (xv. 16). It was so because the Word fully nourished him, supplying the indispensable spiritual vitamines. It was said to Ezekiel, "Eat that thou findest; eat this roll" (iii. 1). He did, and he says, "It was in my mouth as honey for sweetness." If the vitamine had been out of it, it would have been as husks.

Of cereals, wheat, from which our breads mostly are made, is said to be the best of all,—whole wheat of course. In John vi. Jesus presents a dietary. He says that "the bread of God is he which cometh down from heaven, and giveth life unto the world" (33); and he locates the "he" in himself: "I am the bread of life" (35, 48). He declares that "he that eateth of this bread shall live forever" (58), and that those who eat it not 'have no life in them' (53). His disciples thought these enigmatical figures a "hard saying" (60), but Jesus makes it all plain when he tells them that a mere material element "profiteth nothing."

"The *words* that I speak unto you," he says, "they are spirit, and they are life" (63). Here are the vitamines indeed.

For the spiritual sustentation of an individual or a congregation, for their healthy growth and proper Christian functioning, the importance, indeed the imperativeness, of ministers heeding the injunction, "Preach the Word," is glaringly evident. If they do not preach the Word—what is derived from it or in accordance therewith—if they purvey what some are pleased to call their "latest thought" which they apart from the Word gather from the air of human speculations or evolve from their own inwardness, their pabulum will be as a Mendel-laboratory ration. There is a super-surfeit of this kind of preaching in these days.

As noted, foods may be manipulated and mistreated so as to destroy their vitaminic properties. Milk is specially anti-scorbutic because of its vitamines. A medical journal has an article showing how the anti-scorbutic (anti-scurvy) potency of milk is destroyed by depriving it of its vitamines. When "the sincere milk of the Word" is subjected to the rationalizing process of depriving it of its divine inspiration, its vitamines are taken away; it is no longer anti-scorbutic, but scorbutic, and the theology derived from it is a scurvy theology.

What is called "the fundamentals"—products of the Old Theology—have the maximum of spiritual vitamines. It is these elements that, under the Holy Spirit, give to Evangelism its potency. In the laboratories of Modernism the fundamentals are by negativation subjected to a devitalizing process which destroys their vitamines and renders them utterly worthless for salvatory efficiency. Think of a Modernist conducting a Finney, Moody, Chapman, Pentecost, Munhall, or Billy Sunday revival campaign! Unthinkable.

The destructive Higher Criticism, New Theology, Modernism—these are vitamine destroyers. The Word—let the preacher preserve, promulgate, propagate, project its vitaminic properties.—*W. H. B.*

The Rising Generation: A Query

THAT something is wrong with the present generation all agree. Wat it is they differ about. And yet they all agree that the young people of our day do not show any sense of responsibility. It makes little difference what part of the country a man comes from in that particular; for the testimony is the same, east and west, north and south. The underlying cause must therefore be the same. What, then, can it be?

A few days ago I was talking with a police sergeant. He told me that his problem was to develop a sense of responsibility in his son, now nearly grown. It was mine not so many years ago, and it took three years to solve it. Results have justified the study; for everybody now trusts those two boys, and the report is that they can be depended on without fail. There was a time when that was not true. Fun was the supreme object in life and not to be interfered with without condemnation. Indeed, "Father" was scored heavily for standing like a stone wall against some things. Now, the boy that did not take to "Father's methods" with any kindness hopes to do the same kind of a job himself and has already made a beginning with his firstborn!

"Father" gave him till forty to see things his way; but he did it at twenty-one and endorsed the methods with all his heart! He saw what they had done for him, and he had sense enough to appreciate the outcome. "Father" made him responsible for what he did and allowed him to take the consequences. He neither saved him nor spared him. The boy had his head, as long as he did right; but he got what was coming to him whenever he failed to do right. One day he demurred because his sister was allowed greater freedom. This was the reply: "Why, my boy, I'll be delighted to give you the same leeway when I am as certain that you will do right as I am that sister will." It was a very thoughtful lad that left the study that day. The idea was getting across.

Too many people look at the present moment. "Father" never did that. He invariably looked ten or twenty years ahead and asked, "Where is this coming out? what will it lead to?" He wanted to know the ultimate effect on the boy's mature life, on his character. "What will he be at forty?" That was the thing he

thought of, and it was the only thing to think of. The pleasure of the moment may mean misery for a lifetime. The price is too great.

It is a small seed that goes into the ground when an oak is planted; but it is not a small tree that results. Fun—for the moment—may be like that wee acorn. It may have results that are not small. It all depends. My boys had fun in abundance—almost too much for a time, till they learned that it was not the chief end of life. It must be earned to be safe and sane and not harmful. Now, they have endless fun—with "Father"! He enters into their fun with all his heart, because they have learned their lesson and put the fun in its proper place. It follows work and does not displace it. It is the unbending of the bow, not its stringing. Unalloyed happiness is the result.

It therefore looks as though the modern kindergarten idea that children are to be entertained, that they are never to be "punished," that they are always to be led by interest and never by duty, that they are to be coddled and coaxed into performing their tasks and never driven, that they are not to know authority but rather privilege, and more to the same effect, may be going too far in the other direction. If our fathers had not had some sense, we should all have been failures, devoid of character. What are our sons going to be?—*H. W. M.*

Reverend Cyrus Ingersol Scofield, D.D.

SINCE Dr. Scofield passed to the Beyond from his home at Douglaston, Long Island, Sunday, July 24, 1921, this earth has become a lonesome place for not a few people, but the citizenry of heaven has gained a notable addition.

Of pure American colonial ancestry, he was born in the woods of Michigan, August 19, 1843. While yet a young boy there was a removal to Tennessee, and in that state he lived until he was seventeen. Inquisitive, studious, he availed himself to the utmost of the educational advantages that came within his reach. His hoped-for university course was prevented by the outbreak of the Civil War, in which, at the age of seventeen, he enlisted and fought with Lee until Appomattox. He was under fire in eighteen battles and minor engagements, and was awarded the Cross of Honor for bravery at Antietam.

Approaching twenty-one when the war was over, he went to St. Louis, joining the household of his oldest sister who had married into one of the French families of the South and plunging into the French society of the Missouri metropolis, the effect of which was far from favorable to his moral and spiritual development. Indeed discreet silence is best maintained.

Studying law, he was admitted to the bar at the age of twenty-six. His early law practice took him to Kansas, and he was brought into conspicuity when in a hot political contest he nominated John J. Ingalls for United States Senator and aided in his triumphant election. He himself, was elected to the Kansas State legislature, in which he served two years. General Grant, when president for his second term, appointed him United States Attorney for the District of Kansas, which included what is now Oklahoma. He was the youngest United States attorney in the Union.

Returning to St. Louis, he resumed there his law practice. He was nominally an Episcopalian, but confesses he was utterly ignorant of the Biblical way of salvation. He came into touch with a pronounced Christian lawyer, Thomas K. McPheeters, son of a distinguished Southern Presbyterian clergyman, who led him to Christ. The story of his conversion would make an interesting chapter by itself. And it was not simply a conversion—which may signify or it may not—but a real regeneration. He identified himself with the Y. M. C. A., then a marked evangelistic force. He came under the influence of that remarkable St. Louis preacher, pastor, and Bible teacher, the Rev. Dr. James H. Brookes, of whom Scofield said forty years later: "James H. Brookes was the greatest Bible student I have ever known." (He is the author of Pastoral Reminiscences and other articles appearing in this magazine, signed J. H. B.)

Not so much because of personal conviction as because of warm personal

friendship he united with the Pilgrim Congregational Church, of which the Rev. Dr. C. L. Goodell was pastor. This step Dr. Brookes quite approved, saying of Dr. Goodell: "He is the greatest pastor I ever saw; and I'll see that you get the Bible teaching you need." It was soon after his conversion that Dwight L. Moody held one of his great evangelistic campaigns in St. Louis lasting five months. Scofield was "in it" for sure. His Christian devotion became not only absorbing but dominant. He essayed Christian work in different lines on his own hook, and especially among railroad men. The Congregational Superintendent of Home Missions for the Southwest, who had been watching him, proposed and urged that he go to a little church that had been organized in that strategic near-metropolis of Dallas, Texas, which was going to pieces because of lack of a minister. Give up his law practice with all its alluring prospects of emolument and promotion?! After months of careful consideration and beseeching prayer for guidance, the die was cast. He went to Dallas.

The story of his wonderful success in Dallas—utterly eschewing all "modern methods" and giving himself up to just the plain preaching of the Gospel and personal work—could, but must not, fill several of these pages. He worked along many lines, but always with one objective, which was to make Christ and the Word known to men. One of his most effective co-adjutors whom we have not seen mentioned but who deserves to be, was Mrs. Rice I. Steele. It was at Dallas that he organized his Bible Correspondence School, he probably being the pioneer if not inventor of that style of Bible instruction, and he invited, indeed urged, the writer—for at the far-famed Niagara Bible Conferences led by such men as Brookes, W. J. Erdman, Moorehead, West, Pierson, Kellogg, Parsons, Whittle, Needham, Marvin, Moreton, not to mention more, he and I came into a close and what proved to be a life-long friendship—to take the Old Testament division of the work; but the pressing demands of a laborious pastorate prevented.

After fourteen years at Dallas, he went to Northfield and became a prominent and most efficient factor in the Moody work there,—pastor of the church, platform speaker at the Conferences, editor of the Northfield magazine, etc. Further, of his seven years at Northfield, of his recall to Dallas, of the arrangement to allow him some months each year free to engage in other projected lines of religious work, we cannot now speak.

He was a voluminous writer, and his publications are numerous. His "Rightly Dividing the Word of Truth" has been translated into different languages, and untold thousands, if not millions, have been blest not only by his rightly dividing things that differ, but by this exhibit of a method of Bible study. We must pass by his great mass of other general output and come to his *Scofield Reference Bible*, the crowning work of his life, which was begun at Northfield.

Looking through our "Biblearium," which contains about a dozen different editions of the Book, not including the latest atrociously eviscerated monstrosity, Kent's "Shorter Bible," we must say that we regard the *Scofield* as far and away the best of all. We once heard Arthur T. Pierson at a Conference begin a notable address with this sentence: "The Bible is a cyclopedia of religious information and a dictionary of its own terms." The phrase, "a dictionary of its own terms" is an open sesame that helps to unlock the great Scripture treasure-house. It seems to have given Dr. Scofield his clue to comment-method in his Notes. He explains Scripture by Scripture, and almost every statement has its proof text. With such substantiation it is hard to combat what he says. Of course we know of the assaults that have been made upon him by those who hold misbeliefs, but their missiles seem to have been rather of the boomerang order, returning to do more execution upon the assailer than upon the assailed. We are glad to know that our advice to intending purchasers of a Bible—advice here cordially repeated—"By all means get a Scofield," has been heeded by many. Its unique system of marginal references, its marvelous definitions of scriptural terms, scripture defining scripture, its illuminating foot-notes, make it immensely more valuable than many commentaries that could be named. His comprehension of the thoughts of others—of which he freely availed himself—and his power to compress them into the smallest possible compass, surpassed that of any man we know. All was grist that came to his hopper, but he ran it through his own mill.

We do not wonder that the Oxford University Press has sold more than 150,000 copies of this Bible, and that the current output is 30,000 a year.

Dr. Scofield's letters greatly helped to bind his friends to him as with hooks of steel. In the *Sunday School Times* of September 17, Editor Trumbull has the long editorial on "Dr. Scofield's Letters." We, too, have some treasures of that sort that we prize, and we have a mind to give the last two received, as they so well informally illustrate and exhibit the man. The first was written from his summer home, "Crestwood," Ashuelot, N. H., and the other from his winter retreat in Florida.

"My Beloved Brother:

"I have your intensely interesting letter of Aug. 4. You are very dear to me. That which Dr. Gray calls 'the Old Guard'—i. e. Brookes, Gordon, Parsons, Moorehead, *et al*—is growing less. If the Lord tarries we may be humbly asking our Lord to let Brookes call the roll up yonder. I saw a poem in some current publication which I have now lost, 'General William Booth Enters Heaven.' The poet's thought was of the resurrection, when all the saved through the Salvation Army with Booth at the head, raised in glory who once were harlots, drunkards, thieves, etc., marched past the King. B—, dear fellow, it searched and thrilled me, and I thought if just *one* sinner marched past with *me*, and tell the King that *I* had spoken the word, I would not envy Booth with his thousands. Yours in Christ's love, C. I. SCOFIELD."

"My beloved Brother:

"I want to thank you, not only for your letter, which has been a great comfort to me, but also for the lost poem, 'General Booth Enters Heaven?' It is not at all impossible that, in the kindness of His heart, the King might order that all the hosts saved through the testimony of the Salvation Army should pass into the gates of glory together. And I think that some of those old bass drums and banjos are very precious in the sight of the Lord.

"It has grown upon me in late years that we make it all too ceremonial and church-like. He said, 'I go to prepare a place for you.' When He was about to bring the first man into the earth, He created a region called Eden, with four *rivers* running out of it, and eastward in Eden He planted a *garden* for this man. He did not build an imposing *temple;* if you remember, it took a good deal of persuasion to get Him to consent to have a temple at all (2 Sam. vii. 6, 7). And then in that garden of unspeakable beauty, where every tree and plant had a meaning, He gave the man a radiant young wife, and He walked with them in the evening. Well, if He has gone to prepare a place for *me*, I hope there are rivers there, and trees and flowers and mountains, and that it may be His will for me to rest a hundred years or so in that scene—

> 'Where softer suns shed a serener light,
> And milder moons imparadise the night.'

But this is only my tired soul crying out for rest, and whatever He has planned is sure to suit me. Yours lovingly, C. I. SCOFIELD. —*W. H. B.*

PRESIDENT Heinrich, of Austria, in a public address, said the war was lost to them because of booze, and adds that Austria, with all its poverty, is importing $1,000,000,000 worth of wine a year!

NOT content with revolutionizing the automobile industry Mr. Ford now insists in doing the "impossible" in railroad operation. After purchasing that "streak of rust"—the Detroit, Toledo & Ironton Railroad—he determined to show what could be done along the lines of operation and administration. He established a minimum scale for railroad employees of $6.00 per day, reduced freight rates 20%, and introduced an innovation that is inspiring in these days of Sabbath desecration: only perishable goods is moving on the Ford road on the Sabbath. And he expects soon to have traffic moving in such fashion that not a single wheel will turn on his road from Saturday evening until Monday morning.

Dan Crawford says some people treat the Gospel thus: "swallow the sermon and spit out the salvation."

Notes and Comments

THE CHRISTIAN STANDARD editor put it pat when he wrote: Who are the fellows that assail the Bible, anyway? Sometime ago they were the famous Herr professors of Prussia and their satellites over here—"scholars." And how pompously these professors over there and over here were wont to carry themselves! "Modern scholarship" was the badge of the true superman. And the superwork of these supermen was merely the doing away with the Bible by denying its inspiration.

The thoughtful layman, who has never been overconcerned about the airy "scholars" and their "assured results," has, nevertheless, at times wondered just what these men who think so highly of themselves have really ever done for the world. He naturally compares them with the men who have taken their part in the great world's work. He is forced to the conclusion that, with all their high-sounding and empty learning, they have contributed little or nothing to the progress of the race. It has been all talk, and miraculously poor talk at that. To have written so much and said so little *is* a miracle of a certain sort.

Of course, they are not taken seriously by the people, the folk who determine the movements of humanity. The world smiles half derisively and passes on, leaving the self-conceited, self-applauded, so-called scholar by the wayside. "Sage, scribe, critic of this world, where are they all?" asks the great free-born man from Tarsus. Yes, when it comes to rendering any services to human progress, adding to the world's treasures, dying that others may live, where are they all?

These reflections are occasioned by the following confession of the President of the United States:

"I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that, in proportion as they know and understand it, their lives and actions will be better."

And back of Mr. Harding rise the figures of our distinguished countrymen, from Washington down, honoring the Holy Bible.

POLITICIANS have a well defined—and an ill concealed—contempt for the scholar in politics. Deplorable as that fact seems to be, it must be admitted that it has a certain justification. Such men live a life so sheltered and so remote from the ordinary human highways and byways that they become more or less theoretical idealists, unable to see things in the concrete. They therefore proceed at times to strain out a gnat and then essay the feat of swallowing a camel. Needless to say they fail. When they hold a place of exalted leadership, the outcome is usually most unfortunate. Their theories loom so large that no practical consideration has any sort of a chance, and disaster is apt to be a part of the program in consequence. If it is averted, the fact is really one of the things to be thankful for and to be wondered at. This peculiar limitation has been conspicuous of late in the Irish tangle; for Mr. De Valera is of the theoretical and visionary type, and he is therefore unable to look at matters from any other angle. He does not seem to realize that Great Britain cannot afford to commit suicide, even if he does prescribe the medicine, or that she would inevitably commit suicide in the end if she took the dose he has prescribed. It would mean more similar doses, and the Empire would end when any or all could secede at will.

THE summer term graduation of the Moody Bible Institute, Chicago, numbered 80 students, 35 men and 45 women, who had completed the two years' course in the Bible, gospel music and practical methods of Christian work. These students came from 25 different states and 4 foreign countries. 18 of them will take further training, 4 in the institute, 4 in theological seminaries, and 10 in colleges and universities, 8 of the latter in preparation for foreign missionary service. 24 of the graduates plan to go to foreign missionary fields; 9 will take up home missionary work; 10 will enter the pastorate; 7 evangelistic work, 5 of them as gospel singers; assistant pastor, 1; Bible teaching, 1; young people's work, 1; public school teaching, 2; sphere of service undecided, 12.

IN a resolution adopted by the W. C. T. U. at its annual convention held in San Francisco, it was announced that efforts would be made to have Armistice Day set aside as a day of prayer for world peace. The organization also urged that the Bible should be taught more to children, and that Bible reading should be extended in homes where it is a closed book.

THE annual necrological report of Princeton Theological Seminary observes that during the last year 71 former students of the seminary died at an average age of 67 years, one month, and 24 days. Dr. Samuel Spahr Laws, a warm friend of the CHAMPION, attained the age of 97 years. One other passed 90, while 16 others passed 80, and 25 others passed 70, and 16 others passed 60 years. The average age at which these confessed Christ and became communicant members of the Church was 16 years.

BECAUSE of all we hear and read we sometimes get the notion these are very exceptional times: that there never was a time when the fundamentals of our Christian religion suffered such unscrupulous attacks upon it as at the present time. These conditions are lamentable, but we do well to think on these things. The making of much noise is no indication of large numbers. These "Intellectuals" would have us believe they have a great following, when, in fact, lined up in parade they would perhaps wish they had never lined up. We must not forget that in every age there lived men who associated themselves with God's people for malicious and selfish reasons. Paul had all the trouble he cared for in his time. There were those then who thought they knew so much more than Paul, and those who were forever introducing new doctrines and notions. Those men of "great vision" preached human philosophies and doctrines in place of supernatural truths as revealed to Paul by the Holy Spirit. Paul never minced words when he wrote concerning these, in fact used words that our Modernists do not relish a bit. And Paul's ministry was, and is, and ever will be, a mighty inspiration for good. We have no record of even one soul saved through the efforts of those highbrows who opposed and undermined Paul. And this leads us to those who read this paragraph to send us the name of even one modernist who is, or has been, successful as a missionary or an evangelist. Will this request flood our desk with mail?

AN interesting bit of information has recently come to light—Lenin admits that the soviet government has failed. He wonders why and seeks for leisure to study the matter and revise his theories! Some of us have realized from the beginning that his plans would not work, because they ignore certain plain facts. In the fact of great danger all animals lose their appetites and become harmless. Fire or flood or tornado suffices to make herbivora safe with carnivora; but let the danger pass, and appetites come back with a rush. It is similar with men. War or pestilence or famine takes the greed out of most of them for periods more or less brief; but the passing of the danger leaves them worse than before. That fact must be reckoned with, and any idea that the high ideals of war time can be utilized in peace times is sheer nonsense. Not until men are all soundly converted to Christianity will any such outcome be possible. It will be more than possible then, because it will be natural for men to show the results of the inner life in the outer one. It has become fashionable to condemn the old saying, "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9); but "wisdom is justified of her children" and recent world events do not sustain the condemnation.

PARAGUAY is expected to become the home of many Mennonites from the United States, Canada and other countries. A concession has been made by the Government giving to this sect 500 square miles of rich land for colonization. Exemption from military service is the bait which is luring these pacifists to South America.

THE CHRISTIAN SCIENCE MONITOR, official organ of that society, decreased in circulation in two years from 120,729 to 27,668, and in the last year from 87,877. Their legal squabbles are supposed to account for this decline.

HARVARD University graduates who specialize in English or modern languages are required to possess a good working acquaintance with the English Bible and with twelve plays of Shakespeare. The pity of it all is that the study of the Bible is to be purely on the ground of the literary value of the Word of God and not as a means of teaching the Bible as the revelation of God.

THE President of the United States has designated Sunday, November thirteenth, as Red Cross Sunday. On that day it is hoped that ministers and priests throughout the land will make some mention to their congregations of the work of the American Red Cross, and will make an appeal to them that they enroll themselves in its membership. The Fifth Annual Roll Call, to be held November 11-24, is not a campaign; it is merely the yearly opportunity for men and women to pay their dues and renew their memberships.

THE final revision of the statistical tables show the total membershiu of the Presbyterian Church, U. S. A., to be 1,722,361, instead of 1,692,588, as formerly reported.

* * *

Most of our readers are aware that those denominated "higher critics" have been, for two or three decades, following the example of the German critics from whom they got their cue, trying to make it appear that "the five books of Moses," so-called, or the Pentateuch, were not written by Moses, but were compiled by some one who had a good many different manuscripts before him and chose out of them what seemed to him to fit his purpose. But now the scholars who are familiar with the case tell us that the theory of the higher critics breaks down, as the theory of the evolutionists has broken down, that the evidence of such a compiling is altogether insufficient, and that we have no sufficient reason for doubt that not only the Pentateuch, but the Old Testament writings generally, are just what they purport to be. They have been tried—tested—by every human device, and are found involnerable—the Word of God, in goodness given to make known to men what is the mind of God concerning human sin and redemption. "He that readeth, let him understand."—*Journal and Messenger.*

* * *

THE FIRST THANKSGIVING

It was years and years ago,
'Mid the winter's ice and snow,
That our sturdy old forefathers kept the first Thanksgiving Day.
What though hearts were sorely tried!
What though half of them had died!
"Let us make a feast together and give thanks to God," said they.

How the wilderness stretched round,
Without limit, without bound,
Filled with beast of prey and savages who lurked to do them harm!
How the gray waves lashed with foam
Tossed between them and their home!
Stout of heart, they never faltered, safe in God's protecting arm.

And they labored and contested
Till from forest gloom they wrested
Game and fowl in great abundance fit to grace the festive board.
And the snarling sea they plundered,
While its breakers roared and thundered,
For the fish to flank the wild fowl and the harvest's gathered hoard.

Then they sang with souls uplifted
Till the gloomy skies seemed rifted,
And heaven's glory shone upon them, filling all their hearts with cheer.
Let us read Time's yellowed pages
For this story of the ages,
And like them in grateful praises sing the harvest of the year!

—*Zion's Herald.*

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